FIVE GODLIE SERMONS,

Preached by R. T. Bachiler of diuinitie.

1. *The Charge of the Cleargie.*
2. *The Crowne of Christians.*
3. *The annointment of Christ, or Christian ointment.*
4. *A festiuall Sermon vpon the Natiuitie of Christ.*
5. *The fruits of hypocrisie.*

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1602.

To the right worſhipfull Maiſter *Iohn Smith* Alderman, Maiſter *William Wilſon* Senior Burgeſſe, Iuſtices of peace, and the reſt of the Brethren, Gouernors, and Magiſtrates of the Burrough towne and corporation of Kendall: Grace, mercie and peace, in Chriſt Ieſus our Lorde.

AS The Beare (to begin not with an homely cõpariſon as it may ſeem, but ſuch as the beſt wits, and moſt learned haue not been aſhamed to vſe before me) when ſhe bringeth forth her young one, as Ariſtotle, *or rather as* Scaliger *the ſubtile refiner of groſſe Philoſophie, when ſhe caſteth out her abortiue broode, finding it to be a rude,*

vnformed and confused lumpe of flesh, not liking the shape thereof, neuer ceaseth to licke the same, till it hath brought it to a perfect forme and fashion, with apt proportion of euerie parte and member: Euen so (right worshipfull) those suddaine, extemporall, and tumultuarie speeches, which at the first I did rawly and rudely deliuer in your audience, as no absolute broode of full grouth, but rather as vnripe fruite of little labour, for matter sound I am sure, but for maner not so sweete as I could wish, such howsoeuer as God thē presently gaue me grace to vtter; Behould here the same reduced into better forme, perfected, polished, published, and presented vnto your selues, not for mine owne prayse which I neuer deserued nor desired, but for your profit, which I alwaies aymed at, and sought after, wishing not onely your worldly wealth that you may florish still as hetherto you haue done, in peace, plentie, and prosperity, but thirsting after your soules health that you might growe vp more and more

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in grace and knowledge, which is the finall and fruitfull ende and intendement of all sermons either preached or writen: as Peter *making it his conclusion of his latter Epistle 3. Chap. 18. For therefore haue I especially and of purpose, directed and dedicated these few sermons vnto you (worshipfull and welbeloued Bretheren in the Lord) that as you first harde them, so you might againe regarde them, yea remember and ruminate them, that by often reading and perusing them, through continuall meditation they may be so inwardly engrafted and ingrauen in your harts and consciences, that you may take proffit, and make vse of them in the actions of your life and conuersation. O that you would consider thankfully, that as our Gratious Souereigne hath greatly graced you, in making your town of a country village, a corporate Borough, and vouchsafed to bestow vpon you a faire and large Charter for the establishing of your state of gouerment, and publike benefit of your populous multitude. So likewise that God* 2. Peter. 3. 18.

himselfe hath as graciously blessed you in commending by his good prouidence your parish, for the spirituall cure and charge of your soules, to the patronage of so florishing a Colledge, & so fruitfull of learned preachers, that you may be certaine and sure, neuer to faile of a sufficient and vigilant pastour ouer you, and whereby noe doute you shal euermore cõtinew: I speake it to your comforte as one of the goulden candlesticks of Gods true catholike church, alwaise shining with the bright light of the Gospell. And would to God that as your towne is famous thorowgh the most partes of this Land, for your greate trading lik a little Tirus, for your meane yet nceessarie and profitable commodities for the common wealth; so your feruent zeale and fruitfull obedience vnto the word, were as faithfully showne heere & as famously knowne els where, to your owne cõmendation and consolation of others, that with gratulation vnto God I might truly say of you and your people and the rest of my parish, as the Apostle Paule of the Romans.

mans. 1. 8. I thanke my God thorough Ieſus Chriſt for you all becauſe your faith is publiſhed thorough out the whole world: *which would be my credit and crowne, yea and a cordiall of comfort to my conſcience, among my many tedious diſcontentments in this place, which would gladly feaſt it ſelfe with the fruits of my labours in you, which I hope hereafter to finde in ſuch ample meaſure in you all, that I againe may ſay with the Apoſtle vnto the Rom.* That I ſhall reape and receaue at the length conſolation together with you thorough our mutuall faith both yours and myne. 1. 12. *VVhich grace I truſt in due time the Lord God in Chriſt Ieſus will vouchſafe to grant vnto vs both to our owne good and his glorie.*

Your moſt louing Paſtour

in the Lord, R. T.

The charge of the clergie: And the crowne of Christians.

1. Pet. 5. 3.4. v.

Not as though yee were Lords ouer Gods heritage, but that yee may be examples to the flocke: And when the chiefe shepheard shall appeare, yee shall receiue an incorruptible Crowne of glorie.

PETER the blessed Apostle of our Sauiour Christ Iesus, as he nameth himselfe in the beginning of this Epistle and first verse, that *Cephas* which was accounted one of the pillers of the Church as *Paul* confesseth *Gal. 2. 9.* writing to all the dispersed christians thorowout almost all Asia the great and the lesse, euen *Pontus, Galatia, Capadocia,* and *Bythinia,* after a few precepts of doctrine and instruction to the building vp of their faith in the first

Pet.

Cephas.

Chap. and then certaine generall exhortations to the reforming of their life and maners, from the beginning of the second ch. to the end of the fourth, in this cha. which is the fift and the last of this Epistle, hee commeth to a particular admonition only, concerning the Pastors of Christs flock and preachers of his word, which were in those regions and countries mentioned before, and that especially in the foure first verses of this chapter: which admonition of his containeth three especiall things to be considered of vs. First, the preface of *Peter* in the first verse: secondly, his special exhortation in the second and third verses: thirdly, a promise of reward in the fourth verse. The preface in the first verse containeth three things: a description of himselfe, the person that wrote this Epistle, and that made the exhortation, and by three names: not in vanitie and ostentation as boasting of these titles, but to the honour and glorie of God, that vouchsafed him these fauours. The first of office, I which am an elder: wherein he calleth and accounteth himselfe but fellow, and not aboue those to whom he writeth: and after this manner exhorteth the second of

Three things to be considered.

The Preface containeth 3. things.

degree,

degree,& that the higheſt of all chriſtians, euē of martyrdom,partly in regard of that he was to ſuffer for the name of Chriſt Ieſus,and partly for that he had ſuffered,and that in way of propheſie of himſelfe of his death and crucifying,which hapned vnder *Nero* afterwards, and as our Sauiour foretold of him, that another ſhould gird him and leade him whither he would not *Ioh. 21. 18.* in theſe wordes and a witneſſe of the ſuffrings of Chriſt. The third of honour, a reward of the ſecond, which ſurely followeth the former as the ſhadowe doth the body in the third and laſt place: and alſo a partaker of the glorie that ſhall be reueiled, and this for the deſcription of his perſon.

The ſecond thing in the Preface, is his humble obſecration and ſupplication in this word *I beſeech*, a great deigning and vouchſafing of *Peter*, as though he were their inferiour or fellowe at the leaſt: as the words ſignifie in the originall παρεκαλῶ ὁ συμπρεσβύτερος. The third thing, the perſons to whom he wrote in the firſt words of this Chap: to the Elders that are among you, and this in the firſt verſe. Then in the ſecond verſe he beginneth his exhor-

tation, and that of feeding, a neceſſarie duetie which he putteth them in mind of, as properly belonging vnto them being Paſtors of the Church: but what ſhould they feede the flocke of God, as likewiſe in the next verſe it is called Gods heritage with an article and particle annexed thereunto, ſignifying the cure & charge which they haue or ought to haue thereof, and therfore very wel tranſlated τὸ ἐν ὑμῖν, which dependeth vpon you, or which is committed vnto you, or els if you will, it may import the manner how they ſhould feed, that is, τὸ ἐν ὑμῖν, as much as in them lieth, or as it is expreſſed afterwards more plainly. Firſt generally in the word ἐπισκοποῦντες caring for it, or watching ouer it: and ſecondly more particularly, and that in three reſpects in a threefold Antitheſis or oppoſition κατ' ἀνάγκην firſt, and then κατὰ θεόν, firſt how they ought not, and then how they ought as firſt not by conſtraint, but willingly, ſecondly not for filthy lucre, but of a readie minde, and this in the ſecond and third verſe, not as Lords ouer Gods heritage, but as examples of the flocke, and this in the third verſe.

The third generall thing to be conſide-

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red in this portion of ſcripture, is the promiſe of reward contained in the fourth verſe vpon the following of thoſe things which they ought, and flying of thoſe things which they ought not to doe in the two former verſes, which compriſeth in them three things. Firſt, the reward in particular in thoſe words yee ſhall receiue: what? no ſmal reward but a princely, euen a crowne. Secondly, what manner of crowne, an excellent crowne commended by two Epithites or adiuncts, firſt of glory for the worth and valew of the price, and pretiouſneſſe of it: ſecondly of the continuance: no earthly materiall temporanie crowne, but an incorruptible crowne: and when? not out of hand when wee wiſh and would, but when it pleaſeth God to appoint and beſtow vpon vs, that is, euen when the chiefe ſhepheards of our ſoules ſhal appeare, euen at the ſecond comming of our Sauiour, after the end of the world at the day of iudgment, when euerie man ſhall receiue according to his works. And thus much of the diuiſion and reſolution of theſe foure firſt verſes, of the two firſt whereof I meane not to ſpeake: as of the preface in the firſt, nor of the beginning of

the exhortation, nor of the two firſt oppoſitions comprehended in the ſecond: but will keepe my ſelfe onely within the compaſſe of the two laſt, the third and fourth: which, as they containe four members and clauſes in them, ſo I will preſume to borrow but to each of them but a quarter of an houre, for the entreatie and handling of them.

Not as though yee were Lords ouer Gods heritage.

As *Peter* thrice denied our Sauiour: firſt, ſimply with a bare negation: ſecondly, with an aſſeueration and an oath: thirdly, with curſing and periurie: *Matt. 26. 70. 72. 74.* And as thereupon our Sauiour with a *Tantundem dat tantidem*, or a *quid pro quo* gaue him a ſemblable threefolde caueat and *Memorandum* of feeding his flocke, leaſt he ſhould eftſoones fall again into his former infirmitie, ſaying vnto him thrice togither, *Simon Bar-Iona, Loueſt thou me? feed my lambs, feeed my ſheepe, feed my lambs, Ioh. 21. 15. 16. 17.* To which *Peter* anſwering ſaid, *Thou knoweſt Lord I loue thee.* Whereupon *Auſten* in his *123. Tract.* vpon *Iohn* hath theſe words: *Redditur negationi trina trina confeſſio, ne minus amori*

amori lingua ſeruiat quam timori, & plus vocis elicuiſſe videatur mors eminens, quam vita præſens, vt ſit amoris officium paſcere dominicum gregem, ſicut fuit timoris indicium negare paſtorem. So likewiſe in this place, our Apoſtle remembring his owne threefold deniall, and alſo vpon our Sauiours threefold warning his threefold proteſtation in profeſſing that he did loue him, and then his threefold promiſe included in the ſame, as that he would ſhew forth a ſign & effect of that his loue in diligently keeping his commandement, & carefully feeding his flocke. That which before he affirmed with al aſſeuerance, he now confirmeth with al aſſurance, in not only himſelfe painfully preaching the Goſpel to all both Iewes & Gentiles in his own perſon, and for his own part: but alſo exciting and ſtirring vp others, euen all paſtours in all congregations whatſoeuer, to doe the like as he now doth to the elders of the Churches. To whom he writeth, and that with a threefold prouiſo, as our Sauiour warned him, that they ſhould carefully feede the flocke or heritage of God, not as vpon conſtraint, but willingly: ſecondly, not for filthy lucre, but of a readie minde as in

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the former verſe and third, as in this verſe, not as though they were, &c. A threefold exhortation anſwerable to this threefold confeſſion, and a threefold conteſtation anſwerable to this threefold proteſtation: wherein, as with three watch-words he aduiſeth all the Miniſters of the word to auoid & abhorre three monſtrous and vgly vices, to which moſt commonly they are ſubiect. The firſt, Idleneſſe: the ſecond, Auarice: the third, Tyrannie or ambition. But to leaue the other two, and to tie my ſelfe to the third contained in my text. If Ambition or tyrannie, is and alwaies hath beene the cauſe of all calamities & inconueniences in all ſtates, and common wealths, as breeding not onely danger and deſtruction to the perſon that is affected therewith: but bringing alſo damage and detriment to the people that are afflicted therewith. As in *Cyrus* king of the Medes and Perſians, who in aſpiring the Monarchie of the whole world through his exceeding pride and crueltie made himſelfe and his people a pray vnto a woman. As alſo in *Alexander* the great, whom ſeeking to be Lord ouer the whole earth, ambitiouſly tyranniſing ouer his

Miniſters warned to auoid three monſtrous vices.

Idleneſſe.

Auarice.

Tyrannie.

Cyrus.

Alexander.

his ſeruants, ſouldiers, captains and counſellors, was cut off by poiſon in the prime of his age, and flower of his youth: wherby his conqueſt was not accompliſhed, and his great ſegnories and kingdomes rent aſunder and deuided among his captaines, who brought themſelues likewiſe finally to confuſion by their continuall contention among themſelues. As likewiſe in *Iulius Cæſar* & *Pompey*, whoſe ambitious diſſention, the one in not ſuffering a Peere, the other a ſuperiour, brought themſelues to vntimely death, the one by *Cæſar*, the other by the Senatours, and the flouriſhing eſtate of the Citie of Rome to a verie low ebbe, through the mightie factions and cruel-ciuill warres which followed after. Whereupon *Euripides* in his *Phœniſſe* vpon occaſion of the ambitious contention of *Eteocles* and *Polenices*, and the deſtruction of *Thebs*, that followed thereupon, ſaith, Φίλοτιμια ἀδικος ἡ θεὸς πολλὲς ἐσ' ἐς οἴκους ἢ πόλεις βύδην μόνας εἰσηλθε κἀξήλθεν ἐπ' ὀλεθρω χωμένων, that is, *that ambition is an vniuſt goddeſſe, or rather if ye will, a wicked fiende: becauſe into what houſe or Citie ſoeuer it entreth, were it neuer ſo happy and flouriſhing, it neuer commeth out without the deſtruction of all*

Iulius Cæſar.
Pompey.
Ambition.

all those that she layeth hold vpon. And therfore *Plato* he calleth it πρᾶγμα σκαιον, a thing that will fall out contrarie to our expectation, and worse then we wish and would, as causing infortunitie when we looke for felicitie, and aduersitie when we hope for prosperitie, or if you will κτῆμα σκαιον, a mischiefe that turnes all topsie turuie. Wherupon also *Aristotle Pol. 2. cha. 7.* saith, ἐξ ἀδικημάτων τὰ πλεῖστα σύμβαινει χίδον διὰ φίλοτιμιαν ἢ φίλοχρη ματίαν, that is, *that all wrongs and iniuries for the most part are caused through ambition and auarice*. Then much more in the Church of God is hautie ambition and cruell tyrannie dangerous and damnable, both to those that are possessed therewith, & to those that are oppressed by it: which is such a vice, that whatsoeuer minister and preacher of the word from the highest to the lowest be tainted and infected with it, he ceaseth to be a shepheard, and becommeth a woolfe, a theefe, and a robber, such as were the Scribes and Pharises of whom spake our Sauiour, when he said, *Ioh. 10. 8. All that euer were before me are theeues and robbers when as they doe not feed, but fleese, and not fleese but flea the flocke of Christ*, and pul the skinne ouer their eares,

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and not milke them but ſpoile them and ſpill their bloud, deuoure their fleſh and eate them vp as it were bread, that is, grinde the faces of the poore people, and tread them vnder their feete, dominering ouer them by intolerable pride and preſumption, cruſhing and oppreſſing them by violent tyrannie, contrarie to all pietie and equitie, as the word in the originall doeth purport and ſignifie κατακυριευοντες, which is here tranſlated odiouſly and of ſet purpoſe, as we reade it. And I wonder that it hath been ſo long ſuffered vncorrected, as though ye were Lords ouer the flocke to diſgrace our Eccleſiaſticall gouernment, to controule the eſtate of our Church, and checke and checkmate our Lord biſhops, interpreting the compound as the ſimple κατακυριευοντες for κυριευοντες, making no difference betweene a gratious gouernment and a moderate Magiſtracie, and betweene an ambitious vſurpation and cruell tyrannie, as they doe alſo vnlearnedly and maliciouſly. That other place of the Goſpell, which they vſe as the ſtrongeſt engine of their batterie againſt the preſent ſtate of the Church, *Mat.20. 25. Luk. 22. 25.* Where ενεργουσιν is tranſlated

ted likewiſe *gracious Lords* to take away the title of Grace from our Archbiſhops, and Lordſhip from our Biſhops, when as the word ſignifieth no ſuch thing. For what ſmatterer is there in the grammer, or that hath but ſmall skill in the Greeke tongue that knoweth not what εὐ or ἐργον and ἐργὰτης or ἐργάτης ſignifieth, that is properly a Benefactor, an ambitious title of honour which the Emperor of Rome and other kings and Princes did vaineglorioufly affect in a politicke & popular praiſe and applauſe of the common multitude, in bountifullie beſtowing ſome publicke beneficence and beneuolence vpon the people, to colour their accuſtomed tyrannie and crueltie, and to inſinuate themſelues into the fauour of their oppreſſed ſubiects. For ſo was *Philip* of Macedon called Εὐεργέτης of the Thebans, as *Demoſthenes* witneſſeth in his oration *pro Cteſiphonte*, and beſides *Philos* and σώτηρ. As alſo *Ptolomey* the ſonne of *Philadelphus* King of Egypt, was ſo ſurnamed, and finally *Antiochus* kiug of Syria, which becauſe partly it was a prophane name of the Gentiles, and partly for that it was an ambitious name or title of tyrannie, our Sauiour would

Philip of Macedon.

Ptolomey.

Antiochus

would in no wiſe haue his diſciples tearmed by that name: for it had been ſtrange and wonderfull, as alſo too too offenſiue and odious for thoſe ſorie and ſilly fiſhermen, although they were our Sauiours Diſciples and afterwards the pillars of the Primitiue Church, then in the infancie of the Goſpell, the ſwadling cloutes of chriſtianitie and nonage of the church, to haue ſuffered themſelues to haue beene called by ſuch princely and royall names, and thoſe alſo taken from Ethnickes and Pagans, who were to follow the preſident and example of our Sauiour in the like lowlineſſe: That as he himſelfe performed the whole worke of our redemption and ſaluation in humilitie: ſo were they to lay the foundation of this newe Church, not on the rocke of offence, but in ſubmiſſion and ſubiection, although otherwiſe they deſerued and enioyed as great ſpirituall titles, nay more high, honourable and holy titles then that. As firſt, when they were called of our Sauiour, *Fiſhers of men*, for catching the ſoules of men with the hooke of the Goſpell within the net of the Church. Secondly, *Apoſtles*, as being Chriſts chiefe commiſſioners and

Chriſts diſciples

Fiſhers of men.

Apoſtles.

Am-

Ambaſſadours. *Ambaſſadors* ſent into al the quarters of the earth to preach and to baptiſe. *3. Euangeliſts* as Gods meſſengers to carrie the glad tidings of peace throughout the world.

Euangeliſts.

Shepherds Fourthly, *Shepheards*, for feeding the flock of Chriſt with Angels food, the ſpirituall Manna of the word, as *Homer* was wont to call the princes of Greece ποίμενες λαῶν.

Gods. Fiftly and finally, *Gods*, becauſe vnto them the word of God was giuen, *Ioh. 10. 34.* as *Dauid* called kings and Princes, *Pſal. 82. 6.* As alſo they might haue beene called Εὐεργέται had it not bin an heatheniſh name, for beſtowing on the people whereſoeuer they became the ineſtimable benefit, yea the moſt pretious and peereleſſe iewel and margarite of the word of God, as likewiſe

Σωτῆρες. σωτῆρες for ſauing the ſoules of ſo many, whom they daily added to the Church. But to leaue this and follow the word of my text which I haue in hand, as the ſame word is vſed in the ſame ſence togither wirh Εὐεργέται, as it is in this place in *Matt.* mentioned before, for that this word is here taken in the bad, and not in the good part it is manifeſt; as alſo in *Matthew*, although *Beza* be of the contrarie opinion, therein iniuriouſly and raſhly controuling

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the iudgement of *Eraſmus*, and that becauſe *Luke* in harmonie & conſent with *Matth. 22. 25.* vſeth the ſimple for the others compound, which is but once in the whole Scripture ſo taken, and no where els, and that therefore is meant thereby not tyrannicall rule, but all ciuill gouernment of temporall good politicke magiſtrates. But it may be ſaid of him as it is in the Prouerb of *Bernard*, *Beza non vidit omnia*, although otherwiſe a learned father, and an excellent writer verie well deſeruing of the Church of God. But to put this matter out of controuerſie, if we will make *Marke* a moderator between *Matthew* and *Luke*, and take him for a Iudge betweene *Beza* and *Eraſmus*, we ſhal find not that word which is in *Luke*, but that which is in *Matthew*, and that which is in my text: and who will not ſay that the place of *Luke* is to be ſuſpected of an ouerſight in the libraries in leauing out the prepoſition becauſe he differeth from the other two Euangeliſts, as *Beza* hath ſuſpected manie places of leſſe account, and for ſmaller cauſe then this. And I am perſwaded if ſome originall were throughly ſearched, a[illegible] would be found in *Luke* as Beza.

well as in the reſt; but who is ſo blinde as he that will not ſee, for abſurd it were that the prepoſition κατ found in the compound ſhould make no difference from the ſimple, but to ſtand as a Cypher in *Augrim*, or as a pilcrow in a latine Primmer, what ſimple Gramarian will ſay this? But if any thing be to be gathered out of *Luke* his difference from the reſt it is this; that euen the ſimple alſo κυριευω is taken for a ſeuere tyrannizing, and not for ſerene gouerning; and therefore much more κατακυριευω the compound: for that it doth ſo ſignifie it appeareth *Acts, 19. 16.* which place may ſtand in ſteed of a thouſand, becauſe we will not ſpend time in repeating manie, haſting to other matter. Where the euil ſpirit is ſaid to haue ouercome the foure ſonnes of *Sceua* by a violent aſſault, as it may appeare by the two effects following of rending their cloathes off their backs, and wounding them κατακυριευσας αυτ in the originall. And therefore *Heſicheus* hee interpreteth this worde by κρατεω, which ſignifieth not onely *Dominari* but *domare* euen to curbe a man, and to keepe him vnder by conſtraint, and in ſetting himſelfe againſt him to vanquiſh him by

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fine force, for that the prepoſition κατ is taken alwaies in the compound for *aduerſus* euerie Grammer ſcholer knoweth it. And the oppoſition in this place maketh the matter moſt manifeſt, for theſe two are put here as *Antitheta*, μὴ ὡς κατακυριεύοντες ἀλλὰ τύπου, inſinuating thus much vnto vs, that a man cannot both κατακυριεύειν and alſo ſhewe himſelfe an example; and yet who will not ſay that manie Kings, Princes, and Lords both ought to be and are oftentimes in their gouernment preſidents, and examples of many vertues vnto their people and ſubiects: ſo that the word is not here barely taken for any lord gouernour ſimple, but for cruell and tyrannicall Lords, which wring and wrong the poore people vnderneath them. And that therefore though the latter be here inhibited, yet the former is not forbidden, neither by *Peter* the Diſciple, nor Chriſt the Maſter, being a ſtate which may and ought to ſtand as well in the Church as in the common wealth, where there ought to be gouernment, degrees, and dignities, becauſe of the difference of gifts and graces in one another, and that to the glorie of God and good of his people; for where

there is an ἀναρχία, there muſt needs be an „ ἀταξία: For want of gouernment breedes „ confuſion, and equalitie brings contempt. Here then in a word theſe Elders of Aſia, and in them all the preachers of the word, of what degree, eſtate, condition ſoeuer, are dehorted from all hard, ſeuere, auſtere domineering ouer Gods heritage, they muſt not be σκληροὶ ϗ αὐστηροὶ εἰς ἤπηρον, to allude vnto the words of our Sauiour in the Goſpel *Mat. 25. 24. Luk. 19. 21.* As the falſe prophets did in the daies of *Ezechiel:* for the which he inueigheth againſt them, who did neuer ſtrengthen the weake nor heale the ſicke, nor binde vp the broken, nor brought backe that which was driuen away, nor ſought that which was loſt; but did rule them with crueltie and rigour, feeding themſelues, and not their ſheepe, eating vp the fat, cloathing themſelues with the wool, and killing thoſe that were fed among the flock, *Ezech. 34. 3. 4.* As likewiſe the Scribes and Phariſes in the time of our Sauiour Chriſt; who did binde heauie burdens & grieuous to be borne, and layd them on the ſhoulders of the people, &c, like the taske-maſters of Egypt vpon the children of Iſrael; for the which he ſharp-

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ly reproueth them, *Matt. 23. 4.* And finally, as the Pope, Cardinals, Byſhops, and Cleargie of Rome doe, and euer haue done ſince Antichriſt put foorth his horns, in behauing themſelues too loftie and lordly ouer the poore people, exerciſing vpon them an intolerable crueltie and tyrannie, and laying on them a yoake of miſerable ſeruitude and ſlauerie, ouerburdening them with their innumerable decrees canons and conſtitutions, powling, pilling and impouerifhing them with their Peters pence, penance, pardons and purgatorie: and finally, vtterly vndoing them by their inſupportable impoſitions, exactions, and oppreſſions.

And as I feare me too manie do in theſe our daies, who follow herein the falſe prophets, Phariſes and popiſh prelates, who care not, nor ſpare not to vſe hardly, not onely the common multitude, but alſo the miniſterie of the Church, in not only loftie looking ouer them as the Diuel lookes ouer Lincolne (as we ſay) but alſo in laying greater charge and burden vpon them then they are able to beare. But would to God theſe would remember, that for all their ſuperioritie, they are but ſhepheards;

for all their magistracie, they are but ministers; and for all their Lordship, they are & ought to be labourers in the Lords vineyard, and louers of the vine, which they neither ought themselues to spoile nor waste, nor suffer the wilde boare of the wood to roote it vp, nor the sauage beasts of the field to deuour it. They ought neither to be Δημοβόροι nor Κληροφάγοι, they must not be like the great oakes of Basan and the tall Cedars of Libanon, which with their bigneſſe & height hinder the growth of young trees vnderneath them, by keeping the moisture of the raine, the heate of the sunne, and the aire of the winde from them: so they to wipe the fat from other mens beards which they haue deerly bought, as they to haue the sweete and that which other men haue painfully sweat for, others to beate the bush, and they to haue the bird.

Vespasian. As couetous *Vespasian* was woont to vse his officers vnderneath him like spunges, to let them alone till they were full, and afterwards to presse them out againe; to suffer them first to stuffe their bagges with siluer and golde, that hee at his pleasure might emptie them againe. Not to be like

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the great fiſhes which onely liue by eating vp the leſſe, nor to make their treaſure houſes to be as the ſpleene is to the body, the receptacle of all ill humors; ſo they to be the ſtore-houſe of euill gotten goods.

Tyberius.

O that the ſhepheards of Chriſts flocke would vouchſafe to follow the holſome counſell of an Heathen tyrant in this behalfe, euen *Tyberius* Emperour of Rome, to a rigorous exactour vnderneath him, ***Boni paſtoris eſſe tondere pecus non deglubere.*** Or els as *Alexander* the great, who being alſo offended with the like hard vſages and ſore extorſions of his ſubiects by his officers vnderneath him, Saying vnto thoſe that were about him, Κήπουρον μισῶ τὸν ἐκ ῥιζῶν ἐκτέμνοντα τα λάχανα, that is, ***That he ſhould not abide that Gardiner that would not cut his hearbs, but plucke them vp by the rootes; nor that would not croppe his trees, but fell them wholy to the ground:*** when as rather this is the duetie of a good gouernour either in the Church or common wealth, not to diminiſh and impoueriſh the eſtate of the people, but to countenance and comfort, to defend and ſhend them againſt all aduerſaries whatſoeuer. And therefore *Iſocrates* to *Nicocles* councelleth him to take

this for a certaine ſure and ſound token of a wiſe and welordered gouernment, when all things did proceede well, and when the common people did profit and proſper euerie one in his place and calling through his prudence and prouidence.

And thus much ſhould ſuffice to haue been ſpoken of this firſt propoſition, but that we muſt needs ſay ſomething of this laſt word which is in the originall κλῆρος, and interpreted *Gods heritage*, which is indeed al one with that which in the former verſe is called Gods flocke; for as God vouchſafes to call himſelfe a ſhepheard, his Church a ſheepfould; and our Sauiour to terme himſelfe the doore of the ſheepfould, his word the greene paſtures, wherwith he feedeth, and the waters of comfort whereunto he leadeth his flocke, and the faithfull and the elect, the ſheepe of his flocke. *Pſal. 23. Ioh. 10.* So it pleaſeth him to liken himſelfe to a rich man, *whoſe lot is fallen in a faire ground, and hath a goodly heritage*, as *Dauid Pſal. 16.* And his ſon Chriſt Ieſus our Sauiour to be his heire to ſucceed him in his Heritage, and this his heritage or inheritance to be the Church, the number of them that beleeue his word

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and Goſpel, and euerie particular congregation in anie towne or countrey to be as Farmers, Lordſhips and manners, as it were parts and parcels of his whole inheritance committed to the ſeuerall charges of his miniſters and paſtors, being as it were his ſtewards, bayliffes, and farmers, who ſhal one day be called to a reckening & account with this ſound of ſummance, *Redde rationem villicationis.* A deed of gift; of which inheritance the Lord did grant to our Sauiour from the beginning; the terme whereof is contained in the *2. Pſal.* in thoſe words of *Dauid*, in the perſon of the Lord God himſelfe. *Thou art my ſon, this day haue I begotten thee: Aske of me, and I will giue thee Heathen for thine inheritance, and the outmoſt parts of the world for thy poſſeſſion*, ſealed vnto him by an euerlaſting decree from before all worlds, as an eternall Charter for euer, and confirmed vnto him by diuers other teſtimonies of ſcripture, of which inheritance he hath now preſent fruition, then ſeizing it into his owne hands, when as he himſelfe was here vpon earth, and claimed his right in his owne perſon, and ſent his ſeruants his Apoſtles to all the coaſts and quarters of

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the world by the warrant of the word and ſeales of the Sacraments, to take poſſeſſion for him of al people and nations whatſoeuer, admitting them his tenants by giuing them the Gods penny or earneſt pennie of his ſpirit, that they might be aſſured to be his, whereby we that were before of the number of the heathen Pagans, and Gentiles, as dogs thruſt out of doores, as wolues without the fould, as aliants and ſtrangers from the common wealth of Iſrael, and finally as tenants in villinage vnto Sathan the prince of the world, are now become of the ſocietie of faithful Chriſtians, as ſeruants, or rather children of the houſhold of God, ſheepe of Chriſts flock, franck-deniſons and fellow citizens with the Saints; and to conclude, free-holders, and that in *Capite*, euen in our head Chriſt Ieſus, who is the great King and Lord ouer all the world, of whoſe proper heritage and inheritance we are, to whom onely we belong, and to no other: which inheritance of his is of ſuch account and regard with him, that he will not ſuffer it to be ſpoiled and waſted at any hand, nor anie of his tenants to be abuſed or oppreſſed by anie landlords, farmers, ſtewards,

auditors,

auditors, receiuers, bailiffs, or ſuruei-ghers, which he hath ſet ouer them.

Some vnskilfully doe ſuppoſe becauſe of κλῆρος in the Greeke, that this word is only here taken for the Cleargie, becauſe the whole miniſterie of olde was woont to be ſo called by a peeuiſh imitation of ſome doting fathers, who did *catachreſtically* vſe or rather abuſe this word after thls maner: but vnmeet it is and amiſſe, to reſtrain that name and appropriate it to a fewe, which the ſcripture attributeth in commō to the whole Church of God, and all the members thereof, the holy Ghoſt vſing in this word a *Metonomia* of the adiunct for the ſubiect κλῆρος for κληρονομιας, Lot for heritage, becauſe they were woont in old time to deuide all inheritances by lotte, as the children of Iſrael had the land of Canaan by equall portions parted amongſt them. And thus much for the firſt propoſition of this third *Antitheſis* and firſt part of my text which is negatiue or dehortatorie, declaring to the miniſters of the word what they ought to auoide in their charge and gouernment of Gods Church.

Now therefore of the ſecond propoſition of this oppoſition which is affirmatiue and

and exhortatorie to a duetie, which they ought to performe being the ſecond principal part of my text, of which more briefly. But that ye may be examples of the flocke; In Iurie the ſhepheards which led and fed any ſheepe, went before them, and their flocks alwaies followed after them, contrary to our common vſe and cuſtome. Euen ſo here *Peter*, he would haue the ſpirituall ſhepheards of Chriſts flocke to go before them, *non corpore ſed animo, non via ſed vita, non exeundo ſed exemplo*, that is, *that they would ſhew themſelues patterns and preſidents, platformes and examples vnto the people in good life, godly manners, and vertuous behauiour*: which how neceſſarie and behoouefull it is, *Paul* himſelfe ſignifieth, when as he chargeth *Timothie* to be an example vnto thē that beleeue in ſix things. Firſt, in the word; that is, in the doctrine of the Goſpel. Secondly, in conuerſation; that is, in keeping the ſame, and expreſſing the obedience thereof in all Chriſtian demeanour. Thirdly, in loue, which ſignifieth what manner of conuerſation he requireth, euen all deeds of mercie & works of charity which are contained vnder loue, which is the complement of the law, and

Preachers ſhould be good examples to the people.

Example to them that beleue in 6. things

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the accompliſhment of the Goſpell; the olde commandement of the Lord God, and the newe commandement of Chriſt Ieſus; and containeth in it our two principall dueties both to God and man: vpon the which two things doe hang both the law and the prophets. Fourthly, in the ſpirit; that is, in the gifts and graces, fruits and effects of the ſpirit, with which both preacher and people ought to be endued. Fiftly, in faith; that is, in ſtedfaſtly beleeuing the truth of Gods word and certaintie of his promiſes, and in wholy relying vpon the mercies of God the Father, and the merits of Chriſt Ieſus his ſonne & our Sauiour, the onely badge and cogniſance of true Chriſtians, who are onely thereby diſcerned from Turkes, Saracens, Moores, Indians, Barbarians, and Infidels whatſoeuer. Sixtly and laſtly, in puritie; which is the perfection of all religion, when as God is ſerued and feared in ſoundneſſe and ſinceritie, ſimplicitie and ſingleneſſe of heart, without all doubting, deceit and diſſembling, which may be as ſix rules of obſeruation and imitation included, although not expreſſed in theſe wordes of our Apoſtle. To the which if we adde a

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ſeuenth particular vertue to make vp a perfect number, which is humilitie, I hope we ſhal fully attaine to the meaning of the holy Ghoſt in this place: for that *Peter* here would eſpecially that they ſhould be types and mirrours of humilitie, it is as cleare as the noone-day by the former part of the *Antitheſis* or oppoſition in the words going before; for in ſteede of the lordly lowlineſſe which he wiſheth them to abhorre before, he commendeth vnto them lowly humilitie, as principally requiring the ſame at their hands: and ſignifieth vnto them, that they ſhall not ſhew themſelues to be Lords ouer Gods heritage, if they make themſelues examples of meeknes and mildnes, modeſtie and moderation vnto their flocks.

The like exhortation alſo doth *Paul* make to *Titus*, that aboue all things hee ſhew himſelfe an example of good works with vncorrupt doctrine, and this generally, then particularly how with grauitie and integritie of life and with the wholeſome word which cannot be reprooued. For doctrine, to what end or effect? euen twofolde, as a double fruit redounding from thence; as firſt to the ſhame & blame

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of his aduerſaries and his own good name and fame, that they which withſtand may be aſhamed, hauing nothing concerning you to ſpeake euill of. *Tit. 2. 7. 8.* Herein following the ſteps of our Sauiour Chriſt Ieſus, who before warned his Diſciples, and in them al the miniſters and preachers of the word of what degree or place ſoeuer, that the light of their life doe ſhine forth before men, &c. for theſe two ends, for the good of men, and the glorie of God; when he ſaith, *Let your light ſo ſhine before men,* &c. *Mat. 5. 16.*

But more eſpecially to this particular vertue of humilitie, which our Apoſtle principally aimeth at in this place *Mat. 11. 29. Learne of me, for I am meeke and lowly in heart,* &c. wiſhing them to ſhew themſelues examples of humilitie vnto the people, as he declared himſelfe a preſident of meekneſſe and lowlineſſe vnto them, and that in heart, and not in tongue; in deed, and not in word; in truth, and not in ſhew: for the learned miniſterie ought ſo to conſult with their ſcience, that they correct their conuerſatiō according to an vpright conſcience, and ſo to frame and faſhion their whole life and manners, that they be-

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in holy as Christ is holy, they righteous as he is righteous, and perfect as their heauenly father is perfect, their flock may imitate them as they themselues are followers of Christ; and that as the word is a rule and square vnto them, so they to be a line and leuell, a platforme and scantling vnto others. Yea they ought to endeuour so to be endued with all the vertues of our Sauiour, that if it were possible they might obtaine to his perfection, and attaine vnto the measure of his age and fulnesse, as *Paul* exhorteth *Eph. 4. 13.* that all their workes might be nothing els but oracles, and their workes miracles; that although they be men, yet they may liue as Angels; and albeit they haue their habitation here on earth, yet to haue their conuersation in heauen; that they may be called Gods for practising the word, as they are tearmed Gods for preaching the Gospell. *Ioh. 10. 35. For they being as Cities scituate vpon an hill, as our Sauiour, as watchmen placed in a tower, as Ezech. and as candles set vpon candlesticks, as Iohn in the Apocalip.* ought especially to shew themselues as lights vnto the feete, and lanthornes vnto the pathes of the people, who are carried with full

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force and swift streame, to follow the steps of their guides, and gouernours, for as it is in the Prouerb, *Regis ad exemplum, &c. Such as the king is, such are the commons*, as the magistrate, so the multitude; as the ruler, so the residue; as the Pastour, so are the people; and as the minister, such is the meanie, who thinke it lawfull and laudable to treade the same pathes with their teachers, who ought to conduct them in life as they doe instruct them in learning.

In which respect all ministers and preachers ought carefully to looke vnto themselues, that they direct their waies according to Gods will and word, sith their sinnes are farre greater and more grieuous, yea more hainous and horrible then the trespasse of any other, being no single solid sinne; but double, and therefore dangerous and damnable. *Nam bis peccat qui exemplo peccat*: For sinne by example is twofold: first, by sinning himselfe: secondly, by causing others to fall, by following his folly. Sinne by example two folde.

Herein resembling Sathan, or Lucifer the great Dragon, who when he forsooke his first estate and came tumbling downe

out of heauen; fell not himſelfe alone, but drewe downe with his taile as a traine, a great number of ſtarres with him. Wherupon the beſt Schooleman verie wittily ſaith in this behalfe, *That Magiſtrates and Miniſters when they ſinne, they doe, Peccare in quid eſſentialiter, but all others but in quale accidentaliter*. But good God, what miniſters, what manners in this our time, in compariſon of the daies of olde? What face, what faſhions, what forme of a Church, in regard of the former ſtate? Heretofore haue been holy Byſhops, Reuerend fathers, Zealous preachers, Godly liuers, Learned writers, and conſtant Martyrs, *Sed quantum mutamur ab illo?* howe farre are wee fallen from the puritie and perfection of our predeceſſours? For now as our common ſhepheards go not before but follow after their ſheepe; ſo doe for the moſt part our ſpirituall Paſtours ſuffer the people to be an example of good life, and Godly conuerſation vnto them, and giue them good leaue to goe before them into the kingdome of heauen: but yet ſo, as they liſt not themſelues to follow after. As *Auguſtine* of the Churchmen and Cleargie of his time, *Venit indoctum*

vulgus

vulgus & rapit cœlum, nos verò cum tota noſtra doctrina ruimus in gehennam. But not to inforce this point with any particular application for feare of offence, *Nam quicquid tetigero vlcus erit:* For yee know the olde Prouerbe, *A gauld horſe will ſoone winch, and a ſcabbed head is ſoone broken:* Wherefore to paſſe on to the next wordes.

THE CROVVNE OF CHRISTIANS.

1. PET. 5. 4. V.

And when the chiefe ſhepheard ſhall appeare, yee ſhall receiue an incorruptible Crowne of glorie.

IN theſe wordes as I haue partly declared before, are contained two things; the firſt, the perſon that ſhall reward them, that ſhall ſhew themſelues to be examples of the flocke, whom here hee calleth the chiefe ſhepheard: and the time when they ſhall obtaine the ſame; that is, when as he ſhall appeare: firſt therefore of the one, and then the other.

Chriſt a Shephard in three reſpects.

By chiefe ſhepheard, no doubt in this place our Apoſtle meaneth our Sauiour Chriſt Ieſus, who is our ſhepheard, and that

that in three respects. First generally, in that by his heauenly fathers grace & prouidence, hee prepareth and prouideth, granteth and giueth, feedeth and filleth vs with all temporall benefits and blessings, and all spirituall gifts and graces, needfull and necessarie for vs, and that with a full hand, full horne, and full harueſt. And so is he called our shepheard, *Psal. 23. 1. The Lord is my shepheard, therefore shall I want nothing. He bringeth me into greene pastures, and leadeth me to the waters of comfort*, &c. And therefore is called the *Shepheard of Israel, that leadeth Ioseph like a sheepe, Psal. 80. 1.* And in diuers other places of scripture, which I cannot stand to repeate.

Secondly, and more particularly, in feeding our soules with the spiritual bread of life, that Angell foode, that heauenly Manna of the word, whereby we are nouriſhed and grow vp to be the liuely members of his misticall body, in which regard he calleth himselfe a shepheard, *Ioh. 10. 11.* as *Esay* also calleth him, *40. 11.* being that shepheard of whom *Dauid* was a type, mentioned before by *Ezec. 34. 23.* who was such a vigilant heauenly shep-

heard, as *Iacob* was a worldly; who in keeping and watching his flocke, was in the day consumed with heate, and in the night with frost; so that the sleepe departed from his eies *Gen. 31. 40.* such a carefull spirituall shepheard as *Dauid* was an earthly, who followed his Ewes great with young, feeding them according to the simplicitie of his heart, and guided them according to the discretion of his hands, *Psal. 78. 71. 72.* And finally such a diligent eternall shepheard, as the shepheards of Bethlem were temporall shepheards, who abode still in the fields, and kept watch by night, because of their flocke, *Luk. 2. 8.* Such a painfull shepheard as gathereth the Lambes with his arme, and carrieth them in his bosome, and guideth them that are with young, as *Esay, 40. 11.* saith. Such a tender-hearted shepheard, as whose bowels yearne within him, when he seeth his sheepe scattered or going astray, *Mat. 9. 36.* And such a louing shepheard, as who (if that any of his sheepe bee lost and go astray) neuer ceaseth seeking and following after it, vntill he finde it: and when he hath found it, layeth it on his shoulders with ioy and reioicing,

ioicing, *Luk.* 15. 4. 5. But thirdly and principally is he called a shepheard, because he laid downe his life for his sheepe, preseruing them with his owne pretious bloud, *Ioh.* 10. 11. in which respect he is called the good shepheard in the same place, and the great shepheard of the sheepe, and therefore great, because of the bloud of the euerlasting couenant which he shed for his sheepe, *Heb.* 13. 20. and the Prince that feedeth, or the princely shepheard of his people Israel, *Mat.* 26. out of *Miche.* 5. 2. as *Homer* calleth the Princes of Greece ποίμενες λαῶν. And therfore to conclude, here called Ἀρχιποίμην the Archshepheard, as being the head and chiefe of the church, insomuch that all other ministers, byshops, and archbyshops, of what degree or dignitie soeuer they be, are nothing els but subpastours and vndershepheards vnto him. He being that hundred eied-shepheard *Argus* signified by the Poets, that was no idoll or idle shepheard, nor once sleepie or slothfull, but alwaies watchfull and vigilant, being all eies and nothing but an eie to looke ouer his flocke. That wise Arcadian shepheard *Apollo Nomius*, who for his feeding

of sheepe may well be called *Nomius*; so also for his excellencie aboue all others, as hauing no compeere or compagnion, may rightly bee tearmed *Apollo*, finally that great *Pan* and God of all shepheards, who hath put downe all other Gods and idoll shepheards, and is become himselfe all in all.

Exceeding therefore and intolerable is the pride and presumption of the Pope and Bishop of Rome, in taking vpon him, and calling himselfe Vniuersall Bishop, head of the Church, and Lord of all, bereauing and robbing Christ of his honor, wherein he sheweth himselfe to be the verie Antichrist, a woolfe, an Hienna, an Hypocrite and hireling, a theefe and robber. But the vse hereof vnto vs to apply it to our selues is twofold, both which our Sauiour teacheth and telleth vs himselfe; that if he be our Shepheard & our chiefe shepheard, that first wee ought to heare his voice, *Ioh. 10.3.* that is, not to heare it only with the outward eares of our body, but with the inward eares of our soules; but also to beleeue it faithfully in our harts to keepe it obediently in the actions of our life and conuersation, and to beare

fruit,

fruit, and to bring foorth with Patience, some thirtie, some sixtie, &c. For, *not the hearers of the lawe, but the doers, &c. Iames. And blessed are they that heare the word of God and keepe it, Luk. 11.* And finally, *whosoeuer heareth my word and doth the same, &c. Mat. 7.* And againe, his voice and not the voice of any stranger nor of any other, not the voice of any risen againe from the dead, nor of any Angell comming from heauen, that is only the truth of his word and Gospell.

Secondly, that we ought to follow him as he is our *Shepheard, Ioh. 10. 4.* and to flie from a stranger or any other whatsoeuer which is not a follower of him, and how to follow him, euen in all his vertues; as first in his humilitie as he commandeth vs himselfe, *Learne of me, for I am meeke, &c. Mat. 11.* the place mentioned before, and euen so to humble and submit our selues one vnto another, as if occasion require to doe the most base dueties and seruices that can be each to other, as he himselfe did when he washed his Disciples feete, and enioyned them to doe the like; *Saying, Ioh. 13. 14. 15. If I, then your Lord and Master haue washed your feete, ye ought*

also to wash one anothers feete, for I haue giuen you an example that ye should doe euen as I haue done to you.

Secondly, in suffering aduersitie, and bearing the crosse as he himselfe likewise warneth vs in the Gospell: Saying, *He that will be my disciple, let him take vp his crosse and follow me*; To which also *Peter* exhorteth vs, saying: *For Christ also suffered for vs, leauing vs an example that we should follow his steps, 1. Pet. 2. 21.*

Thirdly in loue, as he himselfe likewise requireth, *Ioh. 15. 12. This is my commandement, that ye loue one another as I haue loued you*. Finally, least I dwell too long in this point, in all the workes of charitie, in all the deeds of mercie, in all the fruits of the spirit, that we may be holy as he is holy, righteous as he is righteous, and perfect as he is perfect, although not *æqualiter* as ἴσως, which is altogether vnpossible; yet *similiter* and ὡσαύτως, as farre foorth as lieth in vs, that we may grow vp to a perfect man, euen vnto the measure of the age of the fulnesse of Christ; *Ephes. 4. 13.* And thus much of the person of the chiefe Shepheard.

Now of the time when he will bestow,

and

and we shall receiue the reward mentioned in the words following; that is, when hee shall appeare. There are two commings or appearings of this chiefe Shepheard. The first in humilitie, the second in maiestie: the first in pouertie, the second power: the first grace, the second glorie: first to be iudged, secondly to iudge: the first to die, the second to restore life; the first is gone and past, the second is comming and approacheth, of which our Apostle in this place and not of the other. Which second comming is called by diuers and sundrie names in the Scripture, according to the diuers and sundry effects and fruits, benefits and blessings, which we shall reape and receiue thereby. As sometimes it is called the kingdome of God, as *Luke 17. 20.* because then the spirituall, heauenly, and euerlasting kingdome shall be restored to Israel, when as our Sauiour shall shew himselfe to be the king of heauen and earth, and shall haue an Archangell sounding a trumpet before him as his herauld, or harbinger: and the rest of the Angels, euen παν ήγυειν ἀγγέλων as the author to the *Heb.* an whole troupe of heauenly souldiers which shall attend vp-

on

on him as his guard, when as he shal make all the elect and faithfull his subiects, and admit them free-denizens and fellowe citizens with the Saints; yea when as they shall as heires and heires annexed with Christ, possesse, inherite and enioy that kingdome which God the Father prepared and gaue vnto them; God the Sonne purchased and appointed vnto them; and into the which, God the holy Ghost recorded and enrowled them. which kingdome hath these foure surpassing priuiledges and prerogatiues, besides many other liberties, immunities and franchises, euen those foure last articles of our creed. First, the communion of Saints: secondly, remission of sinnes: thirdly, resurrection of the body; and fourthly, life euerlasting. *Cuius pax charitas, lex veritas, modus aeternitas*, as *Austin: the peace whereof is nothing but charitie, &c.*

Secondly, it is called *the day of Christs comming*, *Mat. 24.* and *Luke 17.* becaus that then our Sauiour shall not only be with vs in spiritual presence & presidence, as hitherto he hath beene since the ascension of him selfe, and the descension of the holy Ghost, but shall come both in person

son and spirit, both in bodie & soule, both in his humanitie and in his diuinitie: of which comming of his, *Austin* hath these words, *Veniet tanquam rex glorioſus è Palatio tanquam ſponſus ſpecioſus èthalamo*, &c.

Thirdly, the great day in many places of the Scriptures: great in respect of the greatnesse of our Sauiour that then commeth, the great King of glorie, the great Lord of heauen and earth: againe, great in regarde of the great thinges that shall be done that day; and finally, great of it selfe, greater then any of the feasts of the Iewes, then the feasts of Tabernacles, Penticost or Easter, which were but shadowes and significations of this great day; Yea greater then the great high and solemne holy daies of Christians; greater then the day of the Incarnation, Passion, or Resurrection of our Sauiour.

Fourthly, the latter day oftentimes in the Gospel wherein we must take our dernier adewe, after which there shall be no other day, which shall be neither artificiall day, nor naturall day, but an eternal day: a day without night, wherein shall be a light without darknesse, wherein shall neither Sunne shine nor Moone giue light, nor

starre

ſtarre appeare, but only the brightneſſe of the glorie of God the laſt Sabaoth of Sabaoths; the day of that euerlaſting Iubile wherein all men ſhall reſt from their labours, receaue continuall quiet, and liue in perpetuall peace for euer and euer.

Fiftly, the time of cooling or refreſhing, καιρος ἀναψυξεως *Acts*, 3. 19. wherein after we haue ſweat and ſwounke in this toileſome and troubleſome world, and beene ſcorched in the purgatorie of this life in the parching heate of perſecution, we ſhal be cooled and comforted, refreſhed and reuiued againe; not only with the freſh & holeſome ayrie wind of the holy Ghoſt, but with the ſweete ſpringing water of the mercie of God: with which not only the tips of our tongues ſhall be cooled, which was all that Hel-burnt *Dines* did deſire, but our whole bodies and ſoules ſhall be ſprinckled with.

Sixtly, ἡμερα ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισιας τοῦ θεοῦ, *Rom.* 3. 5. the day of wrath and of the declaration or reuelation of the iuſt iudgement of God. As firſt the day of wrath of the effect in reſpect of the wicked and reprobate, who ſhall then finde and feele the Lord to poure out the terri-

ble

ble effects of his furious affection of anger vpon them, when as he shall shewe himselfe to be σκληρὸς ἡ αὐστηρὸς harde and austere, as the slothfull seruant said of him, euen a seuere iudge and a consuming fire, as it is *Heb. 12. 20.* out of *Deut. 4. 24.* whose fierie wrath so hoatly inflamed against them they shall not be able then to quench, no not with streames of drerie teares and flouds of bitter flittings. And ἡμέρα ἀποκαλύψεως δικαιοκρισίας, the day of the Reuelation of the iust iudgement of God, because that then our Sauiour will declare and reueile himselfe to be the Iudge of the world, to giue dome and definitiue sentence both of quicke and dead, and that as it were in open court of generall Sessions or assises, when as he shall render to euerie man according to his workes; vengeance vpon the wicked, and reward vpon the righteous, destruction and damnation vnto the vngodly, but soules health and saluation vnto the Godly.

Seuenthly, ἡμέρα Ἐπιφανίας, the day of the Epiphanie, not the first Epiphanie when Christs birth was manifested to the wise men of the East, by the leading of a starre: but when Christs glorie shall be reueiled

by

by the finall eclipse of the sunne, the darkning of the moone, the falling of the stars, and the shaking of the powers of heauen: when as the sonne of man shall so come as the lightning commeth out of the East, and shineth vnto the West, *Mat. 24. 27.* and *29.* when as the hearts of all men shal be made manifest.

Eightly, ἡμέρα ἐπισκοπῆς, the day of visitation, when as Christ Iesus the great bishop of our soules shall visit the ample dioceſſe of his Church, and shall call all the cleargie before him and cause them to render account of their cures and charges, and shall make those shine as starres for euer and euer, that shal winne soules vnto God, but will remoue those candles out of their candlestickes, or els the candlestickes out of their places, which either giue no light or bad light, or are either dropping candles by their lewd & lothsome life, or spitting candles by their troublesome and seditious doctrine.

Ninthly, the day of appearing as in this place, because that then our Sauiour the sunne of Righteousnesse shall sodenly pearse the cloudes and breake fourth in glorious brightnesse, by the shining beames

beames of his heauenly grace; fulfilling the heartes of all the faithfull, with the cheerefull light and comfortable heate of his diuine presence, which haue lien long as it were in *Iosephs* colde yrons of aduersitie and affliction, and languished in *Daniels* darke dungeon of despaire. As the naturall sunne with his gladsome glee after the dismall darkenesse of the wearie night, dispelleth and dispierceth the thicke clouds being long looked and longed for, at the last appeareth to the chearing and cherishing of all mankind: so called an appearing to the comfort and consolation of the good & the godly, that when they see the least glimpse and glimmering of him to peepe out or appeare, they should then lift vp their heads and looke vp, because their redemption is at hand: for then, and neuer till then shall the workeman receiue his wages, the labourer in the Lords vineyard his pennie, the faithfull seruant the rule of the Lords house, the thriftie vser of his talents, the gouernment of so many Cities, the constant runner his propounded garland, the spirituall souldier his promised crowne, the little flocke their prepared kingdome, the followers of

Christ in their regeneration, their thrones of iudgement. Which time teacheth vs that we ſhould not ſo doate as to dreame of any crowne, throne or kingdome in this life, or once to looke for any paradiſe, heauen, or other bleſſedneſſe in this world, nor any time to hope for any happineſſe before our chiefe ſhepheard doe appeare. For as there is no heauenly paradiſe but in *Abrahams* boſome, nor any pleaſures for euermore but at the right hand of God, nor any true ioies to be found, but in the kingdome of heauen: ſo are we not to enter into this paradiſe to enioy theſe pleaſures and to be partakers of theſe ioies, vntill the day of his appearing.

In the meane time therefore, we muſt not with the husbandman looke to reape with ioy, before we haue ſown with tears; nor to looke to liue with him, before we haue died with him: to raigne with him before we haue ſuffered with him: to be glorified with him, before we haue beene crucified with him: to ſit with him on his right hand and on his left, before we haue drunck of the cuppe that he hath druncke of, and been baptized with the baptiſme that he hath been baptized with: to bee

crowned

crowned with this crowne of glorie, before we haue bin crowned with his crown of thorns: to be found as fine gold for the treasure-house of the Lord, vntill we bee purged and purified in the fire and fornace of affliction: to be good corn in the Lords garner, before we haue been sifted by Sathan. Finally, not to sit on his throne, before we haue continued with him in his temptations. For first must the Church be militant here vpon earth, before it can be triumphant in heauen; first must we suffer affliction, before we can liue Godly in Christ Iesus: and to conclude, first must we be in tribulation, before we can enter into the kingdome of heauen. It followeth in the next words.

Yee shall receiue, &c.

Now come we to the reward which our Apostle *Peter* promiseth in the person of our Sauiour Christ, which is no light thing of small valew, or meane account; but the greatest gifte and richest reward that can be giuen and receiued; a bountie beseeming the person of our Sauiour the bestower, and worthy the partie that is partaker. Kings and Princes, when they liberally conferre gifts and rewards,

they giue not toies and trifles, but great and royall guerdons, such as are agreeable to their maiestie and magnificence. *Aristotle* writes of his *Magnanimus*, that he bestowes benefits vpon others freely and franckly; and that he recompenceth aboue measure and proportion, and that he will not vouchsafe to giue light & little things, but precious and peereleſſe presents. But howsoeuer the Philosopher frame such a man, according to his owne fantasie as a Phœnix, seldome, or no where to be found: yet such a one the Scripture describeth God the Father, and Christ Iesus his sonne and our Sauiour to be in all respects; as first to be the giuer of all things, and that liberally ἁπλως καὶ μὴ ὀνειδιζοντως and not vpbraidingly, and those that he doth giue to be δοσις ἀγαθη καὶ δωρηματα τελεια good gifts and perfect gifts, *Iames*, 2. 17. farre surpassing in worth and worthinesse the gifts of any Palatines or Potentates, Kings and Keysars, Conquerors and Monarches in the world. *Pharo* King of Egypt gaue noble gifts vnto *Ioseph*, when he gaue him his owne signet to weare on his hand, fine garments of linnen to put on his backe, a chaine of golde to put about his necke, and gaue him

him to wife a Princes daughter, and made him Vice-roy of all his land, and gaue him his best coach but one to sit in, *Gen. 41.* *Saul* king of Israel honourably rewarded *Dauid*, when as hee gaue him his royall robe and all his Princely garments, vnto his sword his bow & his girdle, and made him lieutenant generall of all his forces; and finally his owne daughter to wife, *1. Sam. 18.* The Queen of Saba gaue princely presents to *Salomon*, when shee gaue him sixscore talents of golde, and an exceeding quantitie of sweete odours, and an infinit number of precious stones, *King. 1. 10. 10.* And king *Salomon* himselfe was most bountiful, when he gaue *Hiram* king of Tyrus 20. Cities in the land of Galilee, *1. King. 9. 11.* And when he gaue to the Queene of Saba whatsoeuer she would aske, besides that he gaue of his kingly liberalitie, *1. King. 10. 13.* And finally, when as hee gaue siluer in Ierusalem as stones, and gaue Cædars as the wilde figtrees which grow in great plentie on the plaine, *1. King. 10. 27.* *Mordecay* the Iew was highly honoured of *Asuerus*, when he caused him to weare his owne royall apparell, and to ride on his owne horse

in the streets of the Citie, and made *Hammon* a great Prince to proclaime before him: *Thus shall it be done vnto the man whom the King will honour. Ester, 6. 11. Daniell* the Prophet was greatly exalted of King *Darius*, when as he made him chiefe ruler ouer 120. gouerners, *Dan. 6. 1.* The wise men of the East which might seeme to be great states or Potentates by their great giftes, offered vnto our Sauiour precious presents, euen gold, incense and mirrh. *Mat. 3. 11. Constantine* the great, that renowmed Emperour and Monarch of all the world, greatly promoted and enriched the Church, when as he bountifully bestowed vpon the same most liberall collations and donations, large rents and reuenues, ample landes and possessions; and with al, princely priuiledges and prerogatiues. As also diuers others Godly and christian Kings and Queens in the like royall beneuolence, and benificence haue followed his excellent example, in shewing themselues foster fathers, and noble nourcing mothers vnto the Church. Finally many earthly princes haue notably exalted diuers of their wel-deseruing subiects and seruants, by giuing vnto them great

great mannors and honours, high degrees, honourable dignities, euen Lordshippes, Earldomes and Duchies, & to make them the second persons of the Realmes, but yet so, as they alwaies reserued and preserued their owne crownes, thrones, and kingdomes vnto themselues.

But our Sauiour Christ Iesus, who is the king of all kings, the most mightie Soueraigne Monarch of heauen and earth, who so farre surpasseth all worldly princes as the sunne doth the moone or starres, heauen the earth, and the creator the creature being μεγαλοδώρον as *Basil* calleth him a giuer of great things, bestoweth nothing vpon those whom hee will preferre and promote, honour and exalt, but a crowne, throne or kingdome, surmounting them in greatnesse of reward, as hee exceedeth and excelleth them in essence and power. And no maruell is it if our Sauiour giue nothing els but a crowne, as thinking all other things to be base for him to bestow vpon those to whom he promiseth any reward, when as all principalities, dominions and kingdomes are at his commaund and appointment, and at whose feete all kings and princes shall lay downe their

crownes, mounds, and scepters, as hauing receiued the same before at his hands, of which he so often ascertaineth & assureth the elect and faithfull in his Gospell, as *Iob. 14. Feare not little flocke, for my heauenly Father will giue you a kingdome, Luk. 22. As my Father hath appointed vnto me a kingdome, euen so doe I appoint vnto you, Mat. 19.* ye shall sit on twelue thrones, and iudge the twelue tribes of Israel. Finally neuer doth our Sauiour or his Apostles offer and profer in the name and person of Christ any reward vnto the righteous, but it is either a crowne, a throne or kingdome as it may appeare euerie where in the Gospels of the Euangelists and Epistles of the Apostles. So gracious alwaies is God in his gifts, so rich in his rewards, and so bountifull in all his benefites, and blessings; so that in this, if euer in any thing, that Prouerb of the Poet is found most true, *Non libet exiguis rebus adesse Ioui.* As likewise in respect of vs that receiue the same, he giueth this so great a guerdon euen to crowne vs with mercie and louing kindnesse, in bestowing vpon vs of his owne gracious good liking more then we could *expectare vel expetere* require

quire or requeſt, deſerue or deſire, hope to haue or dare to receiue at his hands, of his fauourable vouchſaſing to make that account and regard of vs, as to deeme and eſteeme vs woorthy of no meaner a reward, then of a crowne; and that therefore, becauſe we haue attained to that dignitie to be called the ſonnes of God by the election of the Father, the redemption of the ſpirit, whereby we euen loath and neglect al worldly things whatſoeuer and account them with *Paul* ὡς σκύβαλα euen as doung be they neuer ſo godly, and glorious in the ſight of fleſh and bloud: but onely to aime at the high price of the calling of God in Chriſt Ieſus. As whoſe heroicall ſpirits ſhould diſdaine al their temporanie and tranſitorie traſh, and trumperie, toies and trifles, but to crie and ſay, οὐκ ἱερεῖην οὐδὲ βοίειην, as *Achilles* whẽ he followed *Hector* in *Homer*, and againe, *Neque enim leuia aut ludicra petuntur*, with *Æneas* purſuing *Turnus* in *Virgil*, for ſeeing all the faithfull are Eagles (as the Scripture tearmeth them) they muſt neither creepe on the earth with the Serpent, nor ſit on dunghils with the Rauens, but ſoare aloft for their pray, and where the carkaſſe is,

thither

thither must they resort, as our Sauiour in the Gospell, euen to aspire and ascend vp where he himselfe is to sit with him in his throne. For as it is in the Prouerb, *Aquila non capit muscas : The Eagle will catch no flies*, that is, regard little and light things: but as he is the Prince of birds, so will he be crowned as a King and Soueraigne. But if we shall then receiue a crowne, what manner of crowne shall it be? For there is diuers sorts of crownes: there is *Ciuica corona* a crowne made of Oaken bowes, which was giuen of the Romans to him that saued the life of any citizen in battel against his enemies. Secondly, *Obsidionalis* which was of grasse giuen vnto him that deliuered a town or citie from siedge. Thirdly, *Muralis* which was of gold, giuen vnto him that first scaled the wall of any towne or castle. Fourthly, *Castrensis*, which was likewise of golde, giuen vnto him that first entred the campe of the enemie. Fiftly, *Naualis*, and that also of gold, giuen vnto him that first by valour bourded the shippe of the enemy. Sixtly *Onalis*, which was of Mirtle, which was giuen to those captaines that subdued any towne or Citie, or that woon any fielde easily without

Diuers sorts of crownes.

without losse or shedding of bloud. Seuenthly and lastly *Triumphalis*, which was of Laurell giuen to that chiefe Generall or Consul, which after some notable victorie and conqueſt came home triumphing. But all theſe or the moſt of them were rather garlands then crownes, yea the verie beſt of thoſe that were of gold, rather coronets then crowns, and if crowns, rather crowns of honor then of glorie.

This crowne therefore, that our chiefe Shepheard ſhall giue, and the faithfull elders of the Church ſhall receiue, differeth from all other crownes in two reſpects, ſignified by theſe two adiuncts annexed vnto the ſame by the Apoſtles. As firſt, in that it is a crowne of glorie; and ſecondly, in that it is incorruptible. *Ariſtotle* affirmeth in his Ethickes, vertue to bee only *bonum laudabile*, making ἔπαινος to be the adiunct thereof: but his felicitie to be *bonum honorabile*, making τίμιον to be the adiunct of it as farre ſurpaſſing vertue, and all other things in the world. But our Apoſtle goeth farre beyond the philoſopher in promiſing a bleſſedneſſe to the elect and the faithfull, which farre ſurmounteth this Ethick and Ethnicke happines, not a gift of honour,

honour, but a guerdon of glorie; that as the giuer thereof is called the king of glorie, and the place where this shall be bestowed is tearmed the kingdome of glorie, and as his spouse is also glorious within, and as his Angels in heauen sing nothing els but glorie to God on high, and and his Saints on earth; but glorie be to the Father and to the Sonne, &c. and as nothing but glorious things are spoken of his Citie, so he giueth nothing els but a a crowne of glorie.

We reade of Princely crownes, Royall crownes, Imperiall crownes, and we heare of the Popes Triple crowne, and all these for matter and mettall of fine pure golde, for forme and fashion most curiously wrought, according to the skill and cunning of the Artificer, pollished and garnished with flower-deluces, and pomgranets, with other varieties embelished and enameled with most flourishing and Orient colours, beautified and beset with precious stones and pearles of great price. But none of all these is like to this crowne of glorie, which he hath prepared for the elect. For if the streets of the Citie of God be of pure golde and shining christall, and

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the walles of the same of precious stones, and the gates thereof of pearles, what shal the crowne belonging to this kingdome be? who is able to expresse the glorie of it, or to what glorious thing in the world may it be compared? I must needes crie out and say with the Poet putting my selfe to silence, *Ingenium fateor transcendit gloria doni, Materia vires exuperante meas.* If I had the tongue of men and Angels, I were not able to discipher it as it deserueth, for sooner shall a man measure the heauen with his spanne, hold the winde in his fist, and containe the maine sea in a vessell, then declare the excellencie of this crown, which is not onely a crowne of glorie, but hath diuers other titles of preheminence giuen vnto it, which all shall be partakers of which are possessours of the same. As *2. Tim. 4. 8. It is called a Crowne of righteousnesse, by the imputation and participation of our Sauiours righteousnesse.* And *Iames, 1. 12.* the Apostle tearmeth it, as also *Iohn Apocal. 2. 10. a Crowne of life*, because those that haue the same shall be partakers of life eternall; and finally *Apocalips. 12. 1. a Crowne of starres*, because they that shall receiue this crowne, shall shine as the stars

for

for euer and euer. Not to speake of other crownes not found in the Scriptures, but in the Fathers, as of the crowne of virgins, the crowne of Doctours, the crowne of Martyrs, and the triple crowne which *Augustine* mentioneth in his 243. Epistle to *Cyrill*, being tolde thereof by *Hierom* himselfe, whom he there saith he saw and talked withall in his vision: because I deeme *Augustin* not to be the Author of that Epistle, so I doubt of the truth of these things, because we haue no euidence of them in the written word. We leaue therfore this Adiunct and come to the next, which is, that this is not onely a crowne, but also an incorruptible crowne.

Our Apostle hauing vsed here in this reward, which he promiseth and propoundeth a metaphore or borrowed speech taken from wrastlers and champions, from their manner of crowning after they haue lawfully striuen, and vanquished; nowe notwithstanding he seemeth to shew a difference in this word betweene this crowne and their crowne, in that this is incorruptible, but theirs to be subiect to corruption, notably amplifying the excellencie of the reward. Likewise the Apostle *Paul*

doth

doth the like, but more fully following this Metaphore, *1. Cor. 9. 25. Euerie man that trieth maistries abstaineth from al things and they doe it to obtaine a corruptible crown, but we for an incorruptible crowne.* The word which our Apostle vseth in the Originall is verie significant ἀμάραντον; that is, which cannot perish or vanish, weare or waste away, being a Metaphore taken from flowers, which after they be gathered doe soone and sodainly wither & fade away, or from the bodies of men which by labour are enfeebled, by age decayed, and by sickneſſe consume away, and not only ἀμάραντον but † ἀμάραντον, signifying hereby that not only all other crownes, but also all other things should be corrupted and come to nothing, and only this to continue for euer, and therefore farre excelling all other rewards whatsoeuer. For what is there in the world so sound and substantiall that is not transitorie and subiect to corruption? Gold the most solid mettall of all others, yet in time it weareth away. The Adamant though otherwise not to be broken, by Goates bloud mouldreth in pieces. Yea the sunne shall be darkened; the moone shall loose her light; all the

powers

powers of heauen shal be shaken, and the heauens themselues shal wax olde as doth a garment, according to that of the Poet, *Tempus edax rerum*, that is, as our Beaucleark interpreteth it, Eld eateth al things, onely this thing, this reward, this crowne, remaineth and abideth for euer. All other things whatsoeuer, whether they be rich araie, siluer, golde iemmowes or iewels, either the mothe freateth, or canker corrupteth, or theeues breake through and steale them. Let vs therefore laie vp onely this treasure in heauen, ayme onely at this crowne, seeke onely this glorie, labour onely to reape and receiue this reward: for this treasure is onely sure, this pleasure onely sincere, this reward onely remaining, this crowne onely incorruptible; finally this glorie onely euerlasting. *Tigranes* king of Armenia said of his roial golden crowne (considering the heauie burden of his chargeable gouernment) that to weare and beare a crowne, was not so happie as honourable, nay so honourable as hard; and that therefore if it were to take againe, he would not vouchsafe to stoupe for it, if he found it lying on the ground.

But

But this Crowne of which our Apostle speaketh, and the chiefe shepheard giueth, cannot be tearmed hard, because our Sauiour often offereth and profereth the same, now doth promise, and hereafter will performe it vnto vs; and yet withall, honourable, for it is a crowne of glorie; yea and happy too, because it maketh vs happy and blessed; yea and euerlasting happy, because it is an incorruptible crowne; and that therefore all men of euerie degree, state, and condition, young and olde, rich and poore, high and lowe, euen Potentates and Princes, Kings and Keysars, Monarchs and conquerors ought not onely to stoupe for it, but to bestirre themselues and endeuour with all might and maine, and all meanes possible, yea with all the outward parts of their bodies, and inward powers of their minde to attaine vnto it.

And here to conclude, let vs marke what *Peter* saith, *Ye shal receeiue this crown, and this crowne of glorie, yea and this incorruptible crowne of glorie:* but how? not in way of merite and desart, but as a grant and grace, gift and guerdon, which our Sauiour vouchsafeth to bestow vpon vs,

for so we reade in the conclusion of euerie Epistle belonging to the seuen Churches, in promising vnto them crownes, thrones and kingdomes, he telleth them that he will giue and grant them; and yet in a manner of reward, when as *Austin* saith, *Coronat in nobis dona sua, non bona nostra, munera sua, non merita nostra.* And thus much of these words, and of this whole text, &c,

The Lord, &c.

FINIS.

THE ANNOINTING OF CHRIST, OR Christian ointment.

IOHN. 2. 20.

But ye haue an ointment from him that is holy, and ye know all things.

THis Text (as it may appeare by the first words hereof) is nothing else but an exceptiō or correction, whereby our Apostle in this his Catholike Epistle seemeth to except and exempt those elect & faithfull Christians, vnto whom hee writeth from those of whom he speaketh in the two verses going before. As if he had said: They were Scismatickes which cut themselues off from the body of the Church, for they went out from vs, but they were not of vs, but you haue fellowship with

An exception or correction.

vs, as in the 1. chap. 3. They reiected caſtawaies, but you erected children; and therfore tearmeth them not once, but often by the tender name of babes. Againe, they Antichriſts or Antichriſtians, but you Chriſtians; and thereupon telleth them that they haue an ointment from him that is Holy: finally, that they ſeeme to know much, and indeed know nothing; but ye haue knowne all things. The words thẽſelues being but one verſe, deuide themſelues verie plainly (as it is euident) into two principall parts. The firſt a cauſe in the former words, *But ye haue an ointment from him that is holy.* The ſecond, an effect of the ſame cauſe in the words following: *And*, or rather; *for, ye haue known all things.* In the firſt part the cauſe, are theſe foure things to be conſidered: Firſt, an hauing; *But ye haue*, that is, a benefit receiued, and bleſſing beſtowed. Secondly, who are they that haue the ſame *(ye)* thoſe elect and faithful to whom *Iohn* writeth. Thirdly, what they haue *(an ointment.)* Fourthly, from whom, euen *from him that is holy.* In the ſecõd part, the effect, are to be noted two things: firſt knowledge in generall: ſecondly, what kinde of knowledge, a ful,

Diuiſion.

perfect

perfect and absolute knowledge of all things, of all which in their due order as they lie in the text.

But ye haue,

Before I begin to entreat of the matter or materiall points belonging to my text, mentioned before in my Diuision; I think it requisite first to speake of the manner of this speech, and of the exception and signification of the first word in the entrance of my text, which giueth a light and vnderstanding to the whole verse following. The word in the originall is ἀλλ᾽, which the Apostle here vseth, which commonly is taken for a coniunction copulatiue and signifieth, *And*; but in this place it is otherwise to be accepted for an exceptiue particle, and therefore verie well translated, not *et*, but *ac*, by the Latin interpretors and faithfully Englished, *But*, making this whole sentence to be nothing els but an exception or exemption as is before declared. And that this word is so vsually taken in the Scripture, it is euident by many and manifest places; as *Mat. 11. 19.* Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς. But wisedome is iustified of her children, whereas our Sauiour maketh an exception against

the blasphemous Iewes which ceased not to raile & reuile him by the name of glutton, wine-bibber, Samaritane, friend of Publicans and sinners; as if our Sauiour had said, exempting others from them, that although they condemned and contemned him so, yet there were others euen his owne children that did iustifie and glorifie him likewise, *Mat. 12. 39.* An euill and adulterous generation seeke a signe in the Greeke Καὶ σημεῖον οὐ δοθήσεται αὐτῇ, *but no other signe shall be giuen them, but the signe of the Prophet Ionas.* Againe, *Act. 20. 28.* in those words of *Peter* vnto *Cornelius* and his companie: *Ye know that it is an vnlawfull thing for a man that is a Iewe to accõpany or come to one of another nation* Καὶ ἐμοὶ ὁ Θεὸς ἔδειξε, howsoeuer in the originall to be Englished; but God hath shewed me that I should not call any man common or vncleane. The like in many other places of the Scripture, which I cannot stand to rehearse that I may proceede from the manner of this speech to the matter of my text.

The first of the foure things to be considered in the former principal part of this verse, is an hauing, where first we are to note

note that the Apostle here vseth not either the preterperfect or the future tence, but onely the present, saying not, either you haue had or you shall haue, but ἔχετε *Habetis, you haue:* wherein hee signifieth the happy state of those to whom he writeth, in now possessing and presently enioying the heauenly blessing, of the which hee here speaketh: for had he said either you haue heretofore, insinuating that their benefit past, he had seemed to haue accused them of vnthankefulnesse, and argued them of miserie: *Miserum enim est fuisse & miserum habuisse*, for this were an vnhappy state for a man to haue had wealth, but now to be disabled by pouertie; or to haue had health, but now to be diseased by sickenesse; or finally to haue been endued with manie temporall gifts or spirituall graces, and afterwards to be dispoiled and dispossessed of the same: as the Troians once of themselues *Fuimus Troes*, that sometimes they gloriously flourished, although afterwards they were victoriously vanquished by the Grecians; whereupon *Virgil, Nunc seges est vbi Troia fuit, the soile where Troy did stand, is now become corneland*; and whereof that olde Prouerb, *sero*

sapiunt Phryges, that the Troians are wise afterwards. So the Iewes at the first as *Peter* tearmeth them 1.2.9. out of *Moises. Exod. 19. 6.* were a chosen generation, a royall priesthood, an holy nation, and the peculiar people of God; but now by reason of their rebellion against God, the reiecting of his Gospell, the killing of his Prophets, the crucifying of Christ, and
The Iewes. the persecuting of the Apostles, are become of children of the couenant, heires of promise, and seruants of Gods house, as banished rebels exiled out of his kingdome, vngratefull tenants thrust out of the Lords vineyard, and as enuious dogs shut out of the doores, euen as reiected reprobates, and runnagate castawaies scattered ouer the face of the whole earth, without land, without Lord, without a Church, without common wealth, without gouernment, without grace, or without any good thing at all. Their diuine
The abomination of desolation. law changed into a corrupt Cabala, their heauenly Temple turned into a denne of Idolatrie, their mount Syon the hill of exaltation, and holy Ierusalem the Citie of Sanctification, the one the seate, the other the sanctuarie of God, become according

to

to the propheſie of our Sauiour in the goſpell; not onely a deſolate habitation *Mat. 23. 38.* but alſo the abomination of deſolation *Mat. 24. 15.* as it was alſo foretold by *Daniell, 9. 29.* The like of the ſeuen (ſometimes excellent Churches of Aſia) mentioned in the firſt of the *Reuelation*, of golden candleſticks then, now, made leaden ſhrines, Synagogues of Satan, ſinkes of ſinne, and puddles of perdition. Firſt planted by *Paul*, as it appeareth in the *Acts*: and watred by *Iohn*, as it is manifeſt in the *Apocal*: and flouriſhing in Chriſt, but afterwards ſupplanted by the falſe Apoſtles, choaked with Mahometiſme; and finally fallen away by Apoſtaſie. As alſo may be ſaid of the church of Rome *which was ſometimes a congregation of Saints, Rom. 1. 7. 8.* but now a confuſion of ſinne and ſinners, in *Pauls* time famous for faith, and obedience throughout the whole world 8. and 16. chap. 19. but in our daies infamous for Infidelitie and Apoſtaſie throughout all chriſtendome. Then treading downe Satan vnder their feet 16. 20. but now trampling the Saints of God vnder their feete, then the ſeate of Chriſt, now the chaire of Antichriſt; and therefore

The church of Rome.

fore now not olde Rome, but new Babylon, as *Peter* tearmeth it by the confession of the Catholikes themselues. The vse of all which vnto vs is this: That hauing the good benefits and blessings of God, especially the gifts and graces of the spirit, we keepe sure and holde fast the same with might and maine, with tooth and naile, with hand and foote, especially the inestimable iewell and invaluable margarite of the word of God and Gospell of Christ, whereof *Mat. 13. 46.* least by vnthankfull neglecting and lothing it, we finally leaue and leese the same: for as the Poet,

Non minor est virtus quam quærere parta tueri, It is no lesse masterie to keepe and saue that which a man hath gotten, then to haue and get at the first. Hauing therefore present possession and full fruition of this so great a treasure; let vs take heede betimes, least by vnthankfully abusing the same, we afterwardes lament the lacke thereof, *Carendo enim magis quam fruendo,* when as rather by wanting then by enioying, we shal perceiue how gracious a blessing this is. Nor doth our Apostle here say to the elect and faithfull Christians to whom he writeth; Ye shall haue, as that they

they ſhould haue hereafter, but had not yet, which although it might ſeeme to carrie ſome ſhew of an houering hope of future conſolation, yet had it not been halfe ſo comfortable; for many things may happen betweene hope and hauing. According to the Prouerb, πολλὰ μεταξὺ πέλει κύλικος καὶ χείλεος ἄκρου, *Multa cadunt inter calicem ſupremaq; labra*, many things may happen betweene the cuppe and the lippe. And while the graſſe groweth the ſteede may ſtarue, and it is ill hoping for dead mens ſhooes, as we ſay: and one birde in the hand is worth two in the wood; a little *in re & eſſe* is better, then much in *ſpe & poſſe:* and a ſmall thing in preſent poſſeſſion is more, then a great deale in reuerſion and remainder. If hee had allured them by promiſe it had been verie forcible and effectuall, becauſe God is faithfull in all his promiſes: nor is not as man that he ſhould lie, nor as the ſonne of man that he ſhould repent, and when as all the promiſes of God are *yea* and *amen* in Chriſt Ieſus, but he confirmeth them in putting them in remembrance of a diuine benefite already performed and beſtowed vpon them, which at that inſtant they enioyed, which

muſt

must needs be more auailable and aduantageable: they then feeling and finding in themselues the fruit and effect thereof; and the rather, because the promises of God are but conditionall, that if we accomplish what he doth require, then shall we bee sure that he will performe what we do desire, otherwise he may seeme to be changed in his word, by not obseruing couenants with vs, when as indeed we are changed in our works by not keeping his commandements. So that our Apostle could not haue spoken more fully and Emphatically to shew foorth their perfect & happy state wherein they now stand, wherein also note the great bountie and beneficence of the Lord God towards these his faithfull, as being *a Lord of great largenesse and liberalitie*, as *Iames* describeth him 1. 5. and that of his best gifts. *If any of you want wisedome let him aske it of God, who giueth to all men liberally and reprocheth no man, and it shall be giuen him.* Not giuen sparingly as man doth by pence, farthings, & mites; but plentifully by talents, by pressed down measure, and running ouer; and not with one hand, but with both hands, yea with a full hand, full horne, and full harueſt.

Non Deus mutatur, sed nos ipsi mutamur Aug.

Nor

Nor obraidingly as we vsually doe by hitting men in the teeth with that we haue bestowed vpon them; As the Comicall Poet *Hæc commemoratio est quasi exprobratio*, but gratiously and cheerefully aboue our desert or desire, and still multiplying his gifts and graces vpon vs more & more beyond our hope and expectation; and not content once but often to preuent and present vs with the blessings of his goodnesse, but alwaies to crowne vs with mercie and louing kindnesse, as it may appeare more in particular.

As our Apostle putteth them in minde, that first they haue fellowship with the Father, and with his sonne Iesus Christ. 1. ch. 5. v. Secondly, that they haue an aduocate with the father, euen Iesus Christ the righteous *1. Ioh. 2. 1.* And that now thirdly, they haue an ointment from him that is holy: therefore insinuating that God hath so aboundantly blessed them, that they haue no want of any heauenly gifts or graces, yea so bountifull and beneficiall is the Lord God towards all in generall, that euen as Kings and Emperours at their coronation vse to cast out among the people handfuls of money, and to cause the common Simile.

mon

mon conduits to runne with wine for all commers to drinke thereof, and to feast al whosoeuer will taste of their princely liberalitie and royall munificence. And as *Aristotle* describeth his *Magnificus* in his Ethicks *lib. 4. cap. 2.* not onely to be sumptuous and surpassing bountiful in his gifts, according to the name and nature of the vertue which he vseth, but also to be large in his expences, as that he will not vouchsafe exactly to take reckening and account of that which he laieth out: of the which the Philosopher giueth this reason, ἡ γὰρ ἀκριβολογία μικροπρεπές, *that to require a straite and exact account of things, is a signe of a base and miserable nature*; and the benefits that he bestoweth, to be both priuate and publike both to profane vses and holy seruices not onely bestowing priuate profits vpon particular persons, but also conferring common commodities to whole cities and societies and all these τῆ καλῆ ἕνεκα *for honesty and honour sake*; euen so dealeth the Lord God with all his creatures, *by opening his hand and filling all things liuing with plentifulnesse*, yea hand ouer head by scattering and squandring his gifts, not caring nor sparing to whom, when or where, by conser-

uing

uing and preseruing, guiding and gouerning, ordring and administring all things in the world for their good and his owne glorie: bestowing his ordinarie benefits & blessings generally vpon al alike, as whē he giueth the ayre to all that breathe, with the fire, water, and earth for the common vse and necessitie of man, and maketh the sunne to shine on the euill and the good, and sending raine on the iust and vniust, as our Sauiour in the Gospell *Mat. 5. 45.* And in bestowing his choicest and chiefest gifts and graces vpon his chosen children, which are most deare and neere vnto him. Euen as the mightie Kings and Keysers, the greatest states and potentates of the world do vsually giue to their counsellers and courtiers, to their seruants and subiects, golde and siluer, chaines and bracelets, lands and liuings, offices and honours, and other princely preferments according to their desire and desert, and vpon their suite and seruice; but yet reseruing his casket of precious pearles and peereleslle iewels, his rich treasurie and exchequer, his royall crowne and dignitie, his Princely throne and chaire of estate, and all his glorious kingdomes and dominions

Simile.

nions vnto his owne ſonne the Prince and Heire apparant, which is to ſuccede him in his Soueraigne rule and gouernment. Semblably dealeth the Lord God with thoſe that are *Dilecti & electi Dei* his choſen children, his darlings and delight, for whom onely although he beſtow vpon all others both good and bad, his temporall benefits and bleſſings; euen as *Aug:* ſaith of riches, ſo of all other externall things of this life, *Dantur bonis ne videantur eſſe male, & dantur malis ne videantur eſſe bona,* making them common as it were to all mankinde. He prouideth and prepareth, to whom alone he promiſeth and performeth his ſpirituall gifts and graces, as peculiars properly appertaining vnto them. So the prophet *Dauid, He ſhewed his word vnto Iacob, his ſtatutes and ordinances vnto Iſrael; He hath not dealt ſo with any nation, neither hath the Heathen knowledge of his lawes, Pſal. 146.19.20.* So vpon the faithful which are the true members of the holy catholike church, God beſtoweth foure eſpeciall priuiledges and prerogatiues, 1. to be a communion of Saints, 2. remiſſion of ſinnes, 3. reſurrection of the body, and 4. life euerlaſting. So vnto the Diſci-

Foure priuiledges of the faithful

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ples and Apostles of our Sauiour telleth them in the Gospell. *It is giuen to you to know the mysteries of the kingdome of heauen, but vnto others it was not giuen, Mat. 13. 11.* So vnto the little flocke saith Christ, the heauenly Father will giue a kingdome. So, *vnto all those that loue Christs appearing, Paul affirmeth that there is laid vp a crowne of righteousnesse, 2. Tim. 4. 8. And to him that endureth temptation and loueth the Lord, shall be giuen a crowne of life*, as *Iames, 1. 12. And to the Elders that feede the flocke of Christ committed to their charge, an incorruptible crowne of glorie*, as *Pet. 1. 5. 4.* As finally *Iohn* in this place testifieth, that vppon these babes and beloued of God, is bestowed an ointment from him that is holy, which others had not obtained nor could attaine vnto, as those Antichrists mentioned in the last verse going before; who also are said in the next and former verse by our Apostle, to go out from vs because they were not of vs; not partakers of this ointment, because they were enemies of the grace of God, and such as denied Iesus to be Christ, as it is in the verse next following, but on the 22. whereby it euidently appeareth what dif-

ference the Lord maketh of his gifts, and what choise of his elect in singling them out from the rest, in reseruing his especiall and singular blessings for them alone, *that they might be annointed with the oyle of grace and vintment of gladnesse aboue their fellowes, as it is said of Dauid and of Christ, Psal. 45.* And such were these vnto whom *Iohn* writeth in this place, and of whom may it be said as the Prophet, *Psal. 144. Happy are the people that be in such a case, yea blessed are the people which haue the Lord for their God, and Christ for their Sauiour.* And here likewise consider how the Lord God rewardeth the gratious and gratefull receiuing, and carefull and circumspect employing of such gifts and graces as he bestoweth vpon vs, euen by giuing vs a greater growth and encrease thereof, and by amplifying and multiplying the same vpon vs in more full measure and plentiful manner, whereas contrariwise they which either disdainfully contemne, or dissolutely neglect, or slothfully let slippe or sleepe the good gifts of God in them, thereby suffering them to decay & die by not putting them in vre and vse, shall be vtterly depriued of Gods heauenly grace, and finally

nally bereaued of all his diuine blessings: for the one, first as the Preacher, of Almes of deuotion, of charitie, workes and deeds of mercie, *Cast thy bread vpon the waters, and after many daies thou shalt be sure to find it, Eccl. 11. 1.* As it is manifest by the widowe of Zereptha: The meale of whose barrell wasted not, nor the oyle of whose cruse diminished not, although shee did make and bake cakes thereof, for *Elias*, her selfe and her sonne, *1. King. 17. 16.* And as our Sauiour in the Gospell; of constancie and continuance in the time of tribulation and persecution, euen to the losse of life, friends, lands and goods: *Verily I say vnto you, There is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or land for my sake and the Gospels; but he shall receiue an hundred folde more at this present; houses, and brethren, and sisters, and mothers, and children, and lands with persecutions, and in the world to come eternall life, Mar. 10. 29. 30.* As it is euident in *Iob*: that president of patience, whose captiuitie for his perseuerance in his temptations the Lord turned into libertie, his miserie into felicitie, his pouertie into wealth, and his sickneſſe into

health, blessing his last daies more then his first, causing all his neighbours, friends, and kindred and acquaintance to flocke and flow vnto him, to accompanie and and comfort him, and to conferre and contribute vnto him of their money, goods, and Iewels; multiplying his cattel in exceeding number, encreasing his offspring with a faire issue, beholding his posteritie vnto the fourth generation; and finally in crowning him with honourable olde age and fulnesse of daies, *Iohn* the last Chapter.

So our Sauiour, *Mat. 13. 12. Whosoeuer hath, to him shall be giuen, and he shall haue aboundance; but whosoeuer hath not, shall be taken away euen that which he hath.* As we may see in *Elizeus* the Propher, vpon whom for his willingnes and forwardnesse in accepting that holy function, and for his faithfulnesse and zeale in following the same, and for his earnest and feruent praier, was doubled vpon him the spirit of *Elias*, *2. Kings, 2. 9.* but otherwise in *Saul*, from whom the good spirit of the Lorde was taken away, and an euil spirit of God was sent to vex him, *1. Sam. 16. 14.* Of both which, we haue a double euident demonstration.

monstration. First in the parable of the Virgins, of the which the first fiue being wise, vsed well their lampes, by trimming preparing and filling them with oyle against the comming of the bridegroome, and therefore were receiued into the wedding: but the other fiue foolish, abused their lampes, in suffering them to go out for want of oyle, and for not watching the time and season of the bridegroomes comming, and therefore were worthely thrust out of doores. Secondly in the similitude of the talents, wherein is declared; that first he that had fiue talents occupying with them and gaining other fiue to his masters profit; and againe, he that receiued two to get other two to his masters vse, and that therefore they had not onely the praise of good and faithfull seruants, but also the reward of their weldoing, in being made rulers ouer much, because they were found faithfull in little; and were bidden to enter into their masters ioye.

But as for that other euill and slothfull seruant, which had but one talent, who wrapt it vp in a napkin, & went and hid it in the earth, accusing his masters hardnes:

His Lord did not onely reprooue him of idleneſſe, and bereft him of his talent, beſtowing it on him that had tenne talents; yeelding that for a reaſon before remembred, mentioned of our Sauiour, *Mat. 13.* but did alſo caſt him as an vnprofitable ſeruaunt into vtter darkeneſſe, where is weeping, wailing and gnaſhing of teeth, *Mat. 25.* The vſe hereof in a word, is thus much vnto vs all, vpon whom God in any manner or meaſure hath beſtowed any temporall beneſits and bleſſings, or ſpirituall gifts and graces, that we take heede that we neither diſuſe them idly, nor abuſe them vainely, nor miſuſe them vnlawfully, but wiſely and warily, carefully and circumſpectly, to vſe them to the honor and glorie of God, to the good of our neighbour and brother, and to our owne ſoules health and ſaluation.

As for thoſe in generall that haue the world at will, that they follow the precept of the Apoſtle in vſing the world as thogh they vſed it not, and particularly for thoſe that haue riches, that they make themſelues friends of the vnrighteous Mãmon, for thoſe that haue wit and wiſedome, that they be wiſe, not in their generation, but

vnto

vnto regeneration for those that are indued with knowledge, that they be not therby puffed vp, but that they vse it vnto edification and so foorth of the rest. For we are all of vs from the highest to the lowest, but Gods stewards of such gifts, graces, and other good things which he lendeth vs, and letteth vs haue for the tearme and time of our life, to be disposed, not according to our will and wish, but for his aduantage and aduancement; of the which we shall all at the last day of iudgement be called to a reckening, when as our Sauiour shall say vnto euerie one of vs, as the Lord vnto the vnrighteous steward in the Gospell, *Redde rationem villicationis tuæ, Render an account of thy Baylieweeke*, when as Iustice with equitie, and iudgment with seueritie shall be ministred vnto vs. And thus much of the two former points of this first principall part of my text. Of this *hauing* and of the persons that are heere said *to haue*. Now therefore let vs go forward to the next; that is, to the thing that they are here said *to haue*: which is said to be *an ointment*.

But ye haue an ointment.

Of many kindes of ointments read we

Manie kindes of ointments.

in the Scriptures. The first whereof as far as I can remember is that of *Iacobs*, with which he annointed the Pillar which he erected at *Zuz*: when he consecrated and named it *Bethel* the house of God. The second, that of *Moises*, the oyle of holy ointment which God commanded him to make for matter of the principall spices, namely of pure mirrh, sweete Cynamon, sweet Calamus, Cassia, and oyle oliue for forme after the art of the Apothecarie, for vse to annoint the Tabernacle therewith, the Arke of the testimonie, the table, the candlesticks, the Altar of incense, with all their implements, yea and *Aaron* himselfe, with his sonnes, with an inhibition of not annointing any mans flesh therewith, nor to make any composition like vnto it, *Ex. 30.* Of the which ointment *Dauid*, *Psal. 133.* to the which brotherly loue is by him resembled, where he calleth it the precious ointment, which was powred on *Aarons* head, and ranne downe on his beard, and so to the skirts of his cloathing. The semblable or the selfesame was that oyle or ointment, with which the Kings and Priests of Israel were wont ro be annointed. As that viole of oyle, with which *Samuel*

Bethel. Gen. 6. 28. 18. 31. 13.

The holy ointment.

The priests ointment.

muel annointed *Saul*, *1. Sam. 20. 1.* And that horne of oyle, with which the same Prophet annointed *Dauid*, *1. Sam. 16. 13.* And that box of oyle, with which one of the children of the Prophets annointed *Iehu*, *2. Kin. 9. 1.* And finally as that ointment, with which *Elias* annointed *Elizeus*, *1. Kin. 19. 16.* Other ointments likewise we reade of, as of a feasting ointment of which *Dauid*, Thou shalt prepare a table before me against them that trouble me, thou hast annointed my head with oile and my cuppe runneth ouer, *Psal. 23. 5.* Where the Propheticall king or kingly prophet reckening vp his outward blessings & princely pleasurs, with which God had enriched him at his royall banquets, among his ful dishes of delicates and plentifull bowles of wine, for which he gaue the Lord thanks, he had likewise no want of euerie precious ointment, both for the refection of his body, and the refreshing of his spirits; all which, he acknowledgeth to proceede from the diuine prouidence of God. The Kings ointment.

After the manner of the great Kings and Keysars of the world, who for their more magnificēce at their pompous feasts wherein

wherein is all exceſſe, are woont to haue three ſorts of coſtly ointments, as ſumptuous as may be. The firſt πίσα, which being liquid, they vſed to drinke. The ſecond βρώσιμα, which being thicke, they were accuſtomed to eate. The third, the meane betweene both, χείσα, which being neither ſo thicke as the one, nor ſo thinne as the other, they did annoint themſelues with all theſe, that deepe delight did inuent, and laſciuious luxurie did practiſe in their times: as doth the Romaine writers, *Plutarch* and *Plinie*; and the ancient greek Authors *Atheneus* and *Æſchylus* teſtifie.

Χείσματα πίσα.

Βρώσιμα χείσα.

Againe, of a faſtiing ointment of which our Sauiour in the Goſpell: When thou faſteſt, annoint thy head with oyle, and waſh thy face, *Mat. 6.17.* where he chargeth his Diſciples and the common people, that they would not follow the hypocriticall guiſe of the diſſembling Phariſes, in looking ſowerly, & in disfiguring their countenances; but to vſe means of cheerfulueſſe and comfort, that they ſeeme not outwardly to men to faſt, but inwardly vnto God.

An ointment of Luſt.

There were alſo other ointments both of Luſt and of Loue; of the one the Prophet

phet *Amos*, who among other lustfull delights, which the prodigall Princes of Israel, the Epicures and Libertines of his time, who put farre from them the euill day, and approching vnto the seate of iniquitie, togither *with their stretching them vpon their Iuorie beddes, eating the fatte lambes out of the fould, and the calues out of the stall, singing to the sound of the viole, inuenting to themselues instruments of musicke, and drinking wine in bowles, did also annoint themselues with the chiefe ointments*, *Amos*, 6. 5. 6. Of the other Euangelist *Luke*, being the ointment of that woman that was a sinner, with which she annointed our Sauiour Christs feete, the cause whereof according to the verdit of our Sauiour was the loue of the woman, whether she were *Marie Magdalen* as some thinke, or any other; and therefore may worthely bee called an ointment of Loue: and hereupon had for her reward, remission of all her sinnes, were they neuer so many in number, so hainous in qualitie, so grieuous in circumstance; for the which shee was more notoriously called a sinner, *Luk.* 7. We reade likewise in the Gospel of burying ointments, and those of two sorts.

An ointment of Loue.

A burying ointment.

The

Generall. The first Generall, euen those sweet ointments with which the Iewes by common custome were woont to embalme their dead; whereof *Mark. 16. 1.* As *Marie Magdalen*, *Marie* the mother of *Iames*, and *Salome* would haue annointed our Sauiours body. The second Speciall, as that of *Marie* the sister of *Martha*, an ointment for matter, of Spicnard, for quantitie a pound waight, for qualitie verie costly, for valewe worth 300. pence, for sente so sweet, fragrant, and odoriferous, that the sauour thereof filled the whole house: the end hereof, against the day of the burying of our Sauiour by his owne confession, *Ioh. 12. 3. 4. 5.* There are also healing ointmēts of 2. kinds in the gospel, both extraordinarie; the one materiall and meruailous, the other spiritual and diuine, both spirituall, and both eye-salues. Of the first, *Ioh. 9. 6.* which our Sauiour like a most skilfull Apothecarie vouchsafed to make himselfe, by spitting on the ground, and making claie of the spittle; but homely in forme, yet heauenly in force: with which he annointed the eies of him that was borne blind, and healed them, contrarie to the common course of nature. For this

Speciall.

An healing ointment of 2. kinds.

this medicine might seeme rather to hurt, then to heale, and to extinguish the eye-sight, then to cure and recouer the same. But this did our Sauiour of set purpose, to shew forth his Almightie power, in working sometimes extraordinarily without meanes, and sometimes wonderfully against meanes, and sometimes ordinarily by meanes, thereby declaring his goodnesse, and to teach vs not to tempt God, but to vse those secondarie causes as lawfull meanes which God hath appointed vs by his blessings, to our benefit. Of the second, *Apocal. 3. 18.* euen that heauenly medicinall Collyrium (as it is tearmed in the Greeke) or holesome spirituall eie-salue; which the holy Ghost like a good Phisitian of the soule, prescribeth to the Angell of the Church of Laodicia, blindnesse, not outward but inward, the darkenesse of his minde, and the ignorance of his hart, by which is meant the verie word of God it selfe; which so openeth the eies of our vnderstanding, that it is the onely light vnto our feete, and lanterne vnto our pathes, as that without the which wee should dwell in darknes, blunder in blindnesse, and grope as it were at noone day.

None

None of all which ointments is this which our Apostle speaketh of in this place; which is indeed such an ointment, so soueraigne, that for sente and sauour, for puritie and perfection, for grace and goodnesse, and many other notable and surpassing qualities and properties, it doth farre exceede and excell all other sweete odors, oiles and ointments in the world whatsoeuer, being the holy Ghost and the spirit of God it selfe, which although it be resembled and that verie fitly to many other things in the word, as expressing in many respects the effects thereof; As when it is

Spirit. tearmed the Spirit and likned to the wind, and therefore called πνεῦμα, as being the Spirit of all spirits, as *Gen. 1. 3.* The spirit mooued vpon the waters, because it is as it were the ayre of God that filleth all places; *Iouis omnia plena*, and for that like vnto the Winde, it is swift and nimble, passing and piercing through, euen to make a priuie search into the inward secrets of

Winde. the soule of man.

And againe, for that our Sauiour, *Ioh. 3. 8. As the winde bloweth when it listeth, and we heare the sound thereof, but cannot tell when it commeth nor whither it goeth*; so

is

is the heauenly course of the spirit to inspire whom, when, and as it listeth; and no man knowing the manner how. Sometimes to Fire, as in those words of the *Baptist, He will baptize you with the holy Ghost, and with fire, Mat. 3. 11.* And therefore it pleaseth the Spirit of God oftentimes in the gospell, when it speaketh of it selfe, to vse Metaphoricall phrases, and borrowed speeches taken from the fire, as *1. Thess. 5. 19.* Τὸ πνεῦμα μὴ σβέννυτε, *Spiritum ne extinguite, Quench not the spirit*: and *2. Tim. 1. 6. I put thee in remembrance that thou stirre vp the gift of God which is in thee.* The word *which*, there the Apostle *Paul* vseth, being ἀναζωπυρεῖν, which signifieth a kindling againe of a fire, which is raked vp in the embers or couered in the ashes, thereby exhorting *Timothie* to reuiue againe the spirit of God, which was in a manner decaied and dead in him. The holy ghost being semblable to fire in refining our cankred consciences from the drosse and corruption of sinne, and inflaming our colde benummed hearts in such a floud of iniquitie, and in such a frost of charitie, with a feruent zeale to Godward. And sometimes to water, as *Ioh. 3. 5.* Except a man Fire. Water.

be

be borne of water and the ſpirit, he cannot enter into the kingdome of heauen. Where the latter word ſpirit is put ἐξηγητικῶς and expoundeth, what ſhould be meant by water going before: The ſpirit being like vnto water, not onely in mollifying and reſoluing our obſtinate hearts, and making them of hard, ſoft, and of ſtone, fleſhie; but alſo in purging and purifying both our bodies and our ſoules, from the contagion & contamination of all worldly wickedneſſe. As it is likewiſe repreſented by diuers other things in ſundrie other places of the Scriptures, but to nothing more commonly and fitly then to an ointment. As *Pſal. 45. 7. God, euen thy God hath annointed thee with the oyle of gladneſſe aboue thy fellowes.* Firſt in type of *Salomon*: Secondly in truth of our Sauiour, *Pſal. 92. 9. I am annointed with freſh oyle.* *Dauid* of himſelfe, *Eſay, 61. 1. The ſpirit of the Lord is vpon me, becauſe he hath annointed me,* repeated of *Chriſt*, and applied to himſelfe, *Luk. 4. 18. Dan. 9. 24.* The annointing of the moſt holy, or holy annointing, meaning our Sauiour, who therefore is called *Meſſias* in the Hebrew, and *Chriſt* in the Greeke, which ſignifieth nothing els but *annointed.*

Meſſias, or Chriſt annointed.

annointed. Likewise *Acts, 10. 38.* where *Peter* saith, *That God annointed Iesus of Nazareth with the holy Ghost:* and *2. Cor. 1. 21.* where *Paul* certifieth the Corinthians, that God had established them togither with him in Christ, and had annointed them; and least they should doubt with what, he afterwards declareth in the verse following 22. euen the spirit with which they were sealed, and whose earnest they had receiued in their hearts. And so finally in this place, and in the 27. verse of this Chapter, where the holy Ghost is twise tearmed togither the Annointing by our Apostle; when he saith, *But the annointing which ye receiued of him dwelleth in you*, and ye neede not that any man teach you, but as the same annointing teacheth you of all things, which as it is most commonly cōpared vnto, and called by the name of an ointment; so hath it the nature of an ointment, and expresseth all the qualities, properties and effects of an ointment. That as materiall annointing hath these six vses: 1, to prepare the body to fight: 2, to refresh: 3, to heale: 4, to cause a cheerefull countenance: 5, to make vs sweete smelling: 6, to consecrate Kings, Priests, and

Six vses of ointment.

Prophets. So this our ſpirituall ointment to be as profitable to ſo manie ends and purpoſes: as firſt, euen as wraſtlers, champions and martialiſts, that giue themſelues to valerous and venturous exerciſes of the body before they come into the Liſts, to trie the maiſterie or to performe the combate or fight, are woont before to annoint their bodies all ouer to ſupple their ioints, and to ſoften their ſinewes to make them apte and able to ſhew forth ſuch feates of armes and actiuitie as are expected at their hands, as was the cuſtome in the olde grecian Olympian games, and the late Romaine *Circenſes ludi:* and therefore as they were tearmed *Athletæ* of their ſtriuing, ſo were they called *Alyptæ* of their annointing: So the ſouldiers of Chriſts campe, his Church, that weare and beare his badge, his croſſe, and fight vnder his banner, his goſpell, that are daily to wraſtle by temptations with the common enemies of the elect and faithfull, not fleſh and bloud, but powers, principalities, and worldly gouernours in heauenly places, Sinne, death, hell, Satan, with all their complices and adherents in the field of this world, being annointed with this oint-

Simile.

ment,

ment, neede no other coate-armour, nor compleate harneſſe to defend themſelues with: for hauing this, they are rightly garniſhed with all the gifts and graces of the holy ghoſt, and are fully furniſhed with that perfect Panoply of proofe which *Paul* commendeth to all Chriſtians, *Eph. 6.12. &c. Euen the helmet of ſaluation, the breaſtplate of righteouſneſſe, the girdle of veritie, the ſhowes of the preparation of the Goſpell, the ſhield of faith, and the ſword of the ſpirit.*

The prophane Poets prate much of their helliſh riuer Stix, that whoſoeuer is drēcht or dipt in the ſame, his body as plated with ſteele, is ſo ſurely fenced, that neither the force of fire, nor ſword could any wiſe hurt or harme it. As they report of their *Achilles*, whom they affirme thereby to be made impregnable and inuincible, which is indeed but a fabulous fiction, and a ſhadowe of this vndoubted, true, and certaine effect of this diuine ointment; that whoſe ſoule ſoeuer ſhalbe annointed herewith, ſhall be ſo ſafe and ſure from all diueliſh temptations, ſuggeſtions and prouocations, that Satan notwithſtanding all his Machines and methodies, that I may

πανοπλία θεὸ μεθοδείας Διαβόλε. vse the verie wordes of the Apostle, and maugre all his power and policie with all his firie dartes, shall not be able to fasten one wound or venue vpon him; without the which our Sauiour himselfe, euen the Prince and captaine of our saluation had not been sufficiently armed, to haue withstood the fierce assaults of the temptour our graund enemy, in that his Monomachie or single combate which hee had with him in the wilderneſſe. For then and not before, as saith the Euangelist *Luk. 4. 22.* returned Iesus from Iordan, when the holy ghost was come downe in a bodily shape vpon him like a Doue, and 4. 1. was led by the spirit into the wilderneſſe, when as he was full of the holy Ghost.

The 2. vse. Simile. Secondly, as common ointment doth relieue, refresh and reuiue the bodies of men that are ouerwrought and ouerwearied with worke, for-swat and for-swunck with labour; finally, toiled and turmoiled with ouermuch trauell: So doth this extraordinarie ointment of the holy Ghost coole and comfort the elect and faithfull in this life, after we haue been tormented with the troubles and tribulations of this world, scorched with the parching heate of

of persecution, and singed or rather burnt in the fire and furnace of affliction; with which the three children in the middest of *Nabuchodonosors* furnace, were so preserued, that their garments were not scorched, their skinnes not touched, nor the haire of their heads so much as singed, notwithstanding the infinit heate thereof. Dan. 27.

And with which *Iohn* the Euangelist was so protected, that when he was cast into an hot boiling cauldron of scalding oyle, by the commandement of *Domitian* before the Latine gate of Rome, he came foorth safe and sound, without any hurt or harme at all of his body, the same indeed being of greater force in this respect then the *Nasturcium* of the Persians, wherewith they were wont to recreate themselues againe, after that in their long hunting they were welny faint with labour, and famisht with hunger, which by the way, I take to be a more precious and soueraigne plant then our common Cresses, although it be vulgarly deemed the same. Of more vertue then *Homers* herbe Moly, which *Mercurie* ministred vntò *Vlysses* against the charmes and enchantments of *Circe*. And finally, hauing a more gracious operation

Iohn the Euangelist. Ante portam latinã.

The Persians Nasturcium.

Homers Moly.

Ambrosia Nectar.

then the Poets *Ambrosia* and *Nectar*, the meate and drinke of the Heathen Gods, whereby they doe but faine, that they were made immortall. And to conclude, bringing a more blessed effect with it, thē any powerfull ointment of the Thessalian witches, with which as *Apuleius* writeth; they were woont to Metamorphose men into bruite beasts, when as this contrariwise conuerteth men into gods, and maketh them partakers of diuine nature.

Apuleius.

2. Pet. 1. 4.

The 3. vse. Simile.

Thirdly, as ointments made of drugs and simples by the Apothecarie, and applied by the Physitian or Chyrurgion, doe remedie and redresse the sicknesses and diseases of the body: So doth this ointment of Gods owne making administred onely by our Sauiour Christ, heale and helpe all the soares of sicknesses of our soule, being indeede that same παυσικήσον or ἀλεξιφάρμακον, which easily cureth and cleanseth vs of all our infirmities, were we as full of botches and boiles as were the Egyptians *Iob* or *Lazarus*, yea although we we were as the Prophet *Esay* describeth vs, *euen our whole head sicke, and our whole hart heauie, from the sole of the foote to the crowne of the head, there be nothing but wounds, swelling,*

ling, and soares full of corruption, 4. 5. 6. being more saluing then the balme of *Gilead* which God gaue as an extraordinarie and an especiall medicine to his people, the Iewes and Israelites; by the power whereof our Sauiour Christ in his time, and the Apostles after his ascention healed all kind of maladies and diseases, not only the sicknesses of the body, but the sinnes of the soule; taking away togither both the effect and cause, as it appeareth in the Gospell and the acts. The balme of Gilead.

Fourthly, as ointment giueth such a pleasant sente and sauour, that it greatly delighteth the sence and smell of man, yea and in most corrupt and filthy places, the most infectious and contagious aires; the excellencie thereof taketh away the contrarie stench, euen where the most vile and lothsome carkases and carrions are cast: Euen so this ointmēt maketh vs, although of our selues as lothsome as a monstrous cloth, and by reason of our sinnes more stinking then *Lazarus* that had lien foure daies in his graue, *Ioh. 11. 39.* more sweet, fragrant and odoriferous in the nostrels of the Lord God, then the best smelling sacrifice, then the incense of the Altar, or The 4. vse.

then the perfume of the Tabernacle, *being the sweete sauour of life vnto life,* as *Paul* saith *2. Cor. 2. 16.* vnto all the elect and faithfull, which make their prayers, that I may vse the words of the Prophet *Dauid* as the incense and the lifting vp of their hands, as the euening sacrifice, euen like the precious ointment of *Marie* the sister of *Martha,* filling the whole house euen the church of God with the odour therof, *Ioh. 12. 3.* giuing to all the members of the same, euen all the Saints and seruants of God, the sweete sente of a good name and fame, according to that of *Salomon: That a good name is better then a precious ointment, Eccl. 7. 3. which those famous Fathers and honorable men had in their generations, who were well reported of in their times and left a name behinde them, so that their praise shall euer be spoken of,* mentioned by *Eccl. 44. 7. 8.* And all those Elders which were well reported of, numbred by the Apostle, *Heb. 11.*

The 5. vse. Fiftly, as ointment causeth the countenance of man to be cheerefull and comfortable, notwithstanding all inward cares and corosiues, or outward crosses and calamities; and therefore as at feasts, so at fasts,

fasts, Christ would haue his Disciples and the common people, contrarie to the custome of the Pharises, to annoint their faces, not to looke smoothly as Hypocrites, but sweetly as I haue before declared out of *Mat. 6. 26.* So this ointment, by reason of the continuall feast, which *is within vs, euen a good conscience*, as *Salomon* calleth it; *and the welcome gueſt that lodgeth with vs, euen the holy Ghost*, maketh vs and all the elect and faithfull, which are anointed therewith, to haue a lightsome and louely countenance, amiable in the sight of God; as hauing a shine and signe of diuine grace, and delectable in the eies of men, as vpon whom God himselfe hath shined with the light of his countenance. Such a countenãce had our Sauiour Christ, as he is described by *Salomon, Psal. 45. 2.* *Fairer art thou then the children of men, and full of grace are thy lippes, because God hath blessed thee for euer*; *and why*, as it followeth afterwards verse, 7. because *God, euen thy God hath annointed thee with the oyle of gladnesse, aboue thy fellowes*. Such a countenance had *Moises*, when as after fortie daies and forty nights he descended down from mount Sinay, with the two tables of the

Christ.

Moises.

the testimonie in his hand, the skinne of his face shining bright, that the people were astonished at the goodly hew thereof, *Exod. 34. 30.* And such a countenance had *Stephen*, when as he stood before the Elders and Scribes in the councel, not like other prisoners, that are arraigned before the Iudge; and because they are guiltie, are either pale for feare, or blush for shame, according to the Poet,

Stephen.

Ouid Met.

Heu quam difficile est crimen non prodere vultu?

Acts 6. 15.

His face seeming to all the beholders to haue been as the face of an Angell. Finally, such ioyfull countenances no doubt had the Apostles in the middest of their persecutions, when after they were beaten with rods by the commandement of the high priests, they departed from the Councell, reioycing that they were worthy to suffer rebuke for Christs name, *Act. 4. 41.* This spirituall ointment in this respect, farre surpassing all other materiall ointments for the vse of man: As the Prophet hath declared most euidently, when hee saith among the creatures of God, which he numbreth in their order ordained for the seruice of man, That *he hath giuen him bread to strengthen his body,*

wine

wine to glad his heart, and oyle to cheere his countenance, Psal. 104. 15.

Sixtly, as the precious holy ointment did annoint, appoint,& consecrate priests, kings and prophets,according to the common custome of the Iewes, and the expresse commandement of the Lord God, insomuch that none durst presume to take vpon him any of those honourable offices, before the holy oyle was powred vpon him; but after the receiuing thereof, was vsually accounted and called the Lordes annointed; as *Dauid* calleth *Saul*, when as he would not suffer his men to lay hands vpon him, because he is the Lords anointed, *1. Sam. 24. 7.* and tearmeth himselfe, when he expostulateth with the Iews and Gentiles, Princes and people, for assembling thẽselues togither against the Lord, and against his annointed, meaning himselfe. So were *Aaron* and his sonnes so called, after they were so consecrated to minister before the Lord in the Priests office, *Exod. 30. 30*. And so are the Prophets of the Lord tearmed in those words of the Psalmist, in the person of God himselfe, *Touch not mine annointed, and doe my Prophets no harme*, the latter being put *exegeticos*, The 6. vse. Psal. 2. 2.

egeticos, expounding the former, as who to be the Lordes annointed, euen the Prophets, *Psal. 105. 15.* Euen so doth this inward, pure and precious ointment of the holy ghost, of the which the other outward holy oyle was a type and figure, consecrate and sanctifie the chosen children of God, to bee vnto him spirituall Kings, Priests, and Prophets; as wee are oftentimes so tearmed in the Scriptures. As first king and priest, so called by *Peter*, *A chosen generation, a royall priesthood, an holy nation, a peculiar people, 1. Pet. 2. 9.* out of the *19. Exod. 6.* where the Lord promiseth to his people the children of Israel, that he will make them a kingdome of Priests, and an holy nation. Againe by *Iohn*, he hath made vs kings and priests vnto God, euen his father, *Apoc. 1. 6.* As also Prophets, as likewise *Peter*, *I will power out my spirit in the last daies vpon all flesh, and your sonnes and daughters shall prophesie: out of the Prophet Ioel, 2. 28.* The elect and the faithfull shewing themselues to be such kings, whē the kingdome of God is within them, when Christ hath set vp his throne in their hearts, and when they rule and raigne ouer sinne by the power of God, the sword of

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the word, and the Scepter of the spirit; not onely making their appetite to be subiect to their reason, and their will to their vnderstanding, but also their outward man, to be obedient to their inner man, and the law of the members to the law of the spirit, by macerating their lust and lustful bodies, by mortifying their carnall and corrupt affections, and by crucifying their fleshie and filthy lusts & concupiscences, and by giuing their members seruants vnto righteousnesse, in holinesse, and not as seruants to vncleannes, to commit iniquitie, *Rom. 6. 19.* And such priests declare they themselues to be, when they offer vp those Christian spirituall sacrifices, which God requireth of them. As first, that whole burnt offring which *Paul* commendeth in giuing vp their bodies, a liuing, holy, and acceptable sacrifice vnto God, which is their reasonable seruing of God, *Rom. 12. 1.* And secondly, the sacrifice of righteousnes, which *Dauid* commandeth, when he saith, *Offer the sacrifice of Righteousnesse, and put your trust in the Lord, Psal. 4. 5.* Which sacrifice of righteousnesse is twofold, of the hart, whereof the prophet, *A sorrowfull spirit is a sacrifice to God, a bro-*

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ken and contrite heart. Lord shalt thou not de-spise, Ps. 51. 17. And of the hands, of which the Apostle, *To doe good, and to distribute forget not, for with such sacrifice the Lord is well pleased, Heb. 13. 16.* And finally, such Prophets doe they appeare to be, when they search the Scripture as our Sauiour biddeth, *Ioh. 5. 39.* when they exhort one another daily, while it is called to day as *Paul* warneth, *Heb. 3. 13.* and when they labour to growe vp more and more, in grace and knowledge, as *Peter* requireth, *2. Epist. 3. 18.* and last verse, we see then how honourable, holy and happy the estate of all the children of God is, in being made partakers of this heauenly ointment, in not onely bringing forth the former blessed fruits and effects; as thereby to be made both valiant Champions and victorious conquerours ouer our spiritual and ghostly enemies, and contraries to be refreshed and eased in the middest of our afflictions & aduersities, to be healed and helped of all the outward sicknesses of our bodies, and inward sinnes of our soules, to present vs as a sweet smelling sauour or odour in the nostrels of the Lord, to giue vs a glad heart and a cheerefull counte-

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nance both before God and man, and to consecrate vs Kings, Priests, and Prophets vnto God, but also in bestowing vpon vs so high a dignitie, priuiledge and prerogatiue, as to make vs the elect vessels of such a diuine liquor, whereby we may be worthily tearmed, not the gally Pots, for that is too base a name; but rather the Allabaster boxes of so precious an ointment, yea and to be no siluer shrines, for that is too meane a mettall for such an excellent matter, and that not of *Danae* the Image that came downe from *Iupiter*, but indeede the golden Temples and Tabernacles of the holy ghost the spirit of God, which discended downe from *Iehoua* himselfe.

The spirituall effect of this heauenly ointment.

This being that χειρια, of which first our Sauiour himselfe is called Christ, and we next his members, tearmed of the same Christians, that glorious title wherein we haue cause to ioie and reioice, for this is that precious ointment which *Dauid* figuratiuely propheſied, should first be powred vpon *Aarons* head, which is Christ, and then fall downe vpon his Disciples and Apostles, which were the goodly ornaments of the golden age of the Church; and the beard Psal. 133.

beard as it were of *Aarons* body, annexed to the Head Christ; and lastly, which ran downe to the skirts of his cloathing, euen to the Preachers and teachers of the gospell which liue in this last age of the Church, which are as it were the hemme of *Aarons* garment, euen the loweſt and leaſt members of the Church, and laſt miniſters of Christ. And not only vnto them, but vnto all the number of the elect and faithfull in generall, as being purfles and appurtenances of *Aarons* body the church, and partaking as being the communion of Saints in proportion, according to the meaſure of Gods gifts and graces, of this holy and heauenly ointment. The duetie therefore of vs all and euerie one of vs, is this, ſo to prepare our ſelues, as that wee poſſeſſe our veſſels in holineſſe and pureneſſe. As the Apoſtle warneth vs, euen to purge our hearts from all Hypocriſie, to cleanſe our ſoules from all iniquitie, and to purifie our mindes from all impietie, that being waſhed with the water of regeneration, perfumed with the incenſe of faith, and ſeaſoned with the ſalt of grace, and ſweetned with the fruits of charitie, wee may be found fit veſſels and ſweet receptacles

tacles for so soueraigne an ointment. For as new wine (as our Sauiour saith in the gospell) must be put in new vessels, least that both perish; so must this precious liquor be powred into new and pure vessels that both may be preserued. For euen as *the dead flies* (as *Salomon* saith) *doth cause to stincke and putrifie the ointment of the Apothecarie, Eccl. 10. 1.* So doe the carnall affections of our mortall bodies, corrupt and contaminate this spirituall ointment of the holy ghost, by making it to be vnto vs, not the sweete odour of life vnto life, but the bitter sauour of death vnto death, and to preuent it rather to our destruction and damnation, then to conuert it to our soules health and saluation. And thus much of the benefite or blessing, which they, vnto whom *Iohn* writeth, had receiued, euen an ointment. Now therefore to that which next followeth, of the person who bestowed the same vpon them; which is here said to be him that is holy.

From him that is holy.

Holie. There are many things in the Scripture which haue the name of Holinesse giuen vnto them, as they are often so tearmed; as the holy Temple, the holy Tabernacle,

the holy lawe, the holy catholike Church, the holy goſpell, the holy word of God, the holy ſacraments, the holy Citie of Ieruſalem, the holy Angels, holy Saints, holy prieſts, holy Prophets, holy ointment, holy oyle, &c. For it were infinit to repeate al, and too tedious to note & quoate their ſeuerall places, and theſe but in the inferiour degree of holineſſe. This Attri-

Holineſſe. bute of Holineſſe, more eſpecially and moſt properly belonging to the lord God himſelfe, one in ſubſtance, three in perſon; Holy Father, Holy Sonne, and Holy Ghoſt. As the Seraphins cried in *Eſaies* viſion 6. 3. and the foure beaſts in *Iohns* Reuelation, *Apoc. 4. 8.* And *Ambroſe* in his ſong, Holy, holy, holy; theſe being holy in themſelues, & of themſelues, they holy by them, euen by the imputation, participation, or imitation of their Holineſſe. Theſe holy eſſentially, they holy accidentally; theſe holy κατ' ἐξοχὴν καὶ κατ' ἐπαρχὴν in way of ſingularitie and excellencie aboue others, they in their degree & eſtate, as they can be capable of Holineſſe. And firſt, that God the Father is oftentimes ſo called in the Scriptures, it is euident that we may ſeuerally make proofe therof *Leu.*

20. 26.

20. 26. *Be holy vnto me, for I the Lord am holy*, 144. 13. *The Lord is righteous in all his waies, and holy in all his workes*, *Esay*, 1. 4. *The holy one of Israel*. And therefore our Sauiour in his prayer in the gospel, calleth him by this name especially, *Holy Father*, *Ioh.* 17. 11. And that Christ himselfe is so likewise tearmed, it is manifest: first by that of the Angel *Gabriel* in his annunciation vnto *Marie*, when he saith, that *an holy thing shall be borne of thee*, *Luk.* 1. 35. And by the Virgin *Marie* her selfe in her *Magnificat*, *For he that is mightie hath magnified me, and holy is his name*, *Luk.* 1. 49. And by that of *Peter*, *Ye denied the holy & iust one, and desired a murderer to be giuen vnto you*, *Act.* 3. 14. And this could not the Diuels themselues but cõfesse, euen when they were cast out of him, that he *was euen the holy one of God*, *Mark.* 1. 24. This being verie requisite and necessarie both for himselfe and vs, that he being our holy high priest, might enter into the *Sanctum Sanctorum*, the *holy of holiest for vs*. And as saith the Apostle, *Such an high priest it became vs to haue, which is holy, harmelesse, vndefiled, seperate from sinners, &c.* *Heb.* 7. 26. Lastly, that the third person in Trini-

tie is so tearmed it appeareth, being the spirit of God himselfe, which cannot otherwise be named without this title of holinesse, this being the proper attribute thereof; as it is euident euerie where in the gospell, when as it is not onely holy in it selfe, and of it selfe, but also holy by making others holy; both holy in cause, and holy in effect; holy by his owne instinct, and holy by inspiring others. But now of which of all these, which haue the name and title of holinesse, doth *Iohn* here say, that these babes had receiued the foresaid ointment? Certaine it is, that hereby cannot be meant any of the first sort of holy things, or holy men, which are but in the lower degree of holinesse, and which draw and deriue all the holines they haue from the other, as being the welspring & fountaine of Holinesse. For none of these are so good and gracious, as to purchase and procure so great & glorious an ointment, or of such woorth and worthinesse, as to giue and bestow so high and heauenly a thing, which is farre better and more blessed then themselues, no not the Apostles themselues, although they were the most holy of all other, next vnto our Sauiour

Christ

Christ himselfe, were not able to giue the same. For although *Symon Magus* seeme to aske the holy ghost euen this ointment at the hands of the Apostles, as though it were in their power to giue the same; Yet it is otherwise, if we marke the words of the Scriptures; that is, that *Symon Magus* onely offered them money, on condition that they would giue him also the same power, which they had themselues, that vpon whomsoeuer he might lay hands, he might receiue the holy ghost, *Act.* 8. 19. As *Aug.* himselfe hath verie well noted, there being no mention of giuing, but only of receiuing the holy ghost; *De Trinit. lib. 15. cap. 26.* He that gaue this ointment must needs be one of the three most holy persons in the Trinitie, either God the Father, or God the Sonne, or God the holy ghost. And yet can it not be said, that any one of these doth alone giue it, because it is indeed the common gift of them all; according to that olde Scholasticall rule of diuinitie found enough. *Omnia opera Trinitatis ad extra sunt communia*, and most certaine it is, that as the holy ghost in essence proceedeth both from the Father & the Sonne, as *Athanasius* euidently declareth

A rule in Diuinitie.

Athanasius Creed.

reth in his Creed; so the same holy ghost in effect: for the gifts and graces thereof, are conferred & bestowed to the publike profit of the whole Church, and to the priuate vse of some speciall children of God, by all the three persons in the Trinitie: for so *Paul* 1. *Cor.* 12. 4. 5. 6. Now there are diuersities of gifts, but the same spirit. And there are diuersities of administrations, but the same Lord. And there are diuersities of operations, but God is the same, which worketh all in all. Albeit, because here is one especially pointed at, we must finde out which of the three he should be, that gaue this ointment vnto them, and which is here more especially said to be holy. First, although it may be said to be God the Father, because *euerie good and perfect gift commeth downe from aboue from the Father of lights*, as *Iames*, 1. 17. *Or that he is the holy one of Israel*, as *Esay*, 1. 4. Or againe, to be the holy ghost, because this ointment may seeme to be a gift of the spirit, and for that most properly he is called the holy ghost. Notwithstanding, if we marke the circumstances of the text, the purpose of the Apostle, and the drift and intendiment of the doctrine

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of the whole Epistle, the scope thereof being nothing els but this, euen to proue Iesus to be Christ against *Ebion*, *Cerinthus*, *Marcion* and *Carpocrates*, with their sectaries, which were the Heretikes, Scismaticks, and Antichrists of this time. The same point which *Iohn* aymeth at, both in his gospell, and in his Reuelation, as it may more euidently appeare by the 22. v. of this Chap. Againe it is manifest by the coherence of the wordes, that by him in this place he meaneth none other but him, whom in the 1. chap. 1. he calleth *the word of life*, and affirmeth *to be the purgation of our sinnes*, verse, 2. at whom he especially driueth, from whom he draweth and deriueth the whole tenour of his exhortation following vnto this my text, and so forth to the end both of the Chapter and the Epistle: besides it cannot so conueniently be vnderstood of God the Father, for that the giuing of the holy ghost is verie seldome or neuer ascribed vnto himselfe in the Scriptures, nor of the holy Ghost; for that the holy Ghost cannot fitly be said to giue it selfe this ointment, being as it is already declared, no particular gift or grace, fruit or effect thereof, but

1. Iohn 11: 7. 2. 1. 2.

the verie spirite of God it selfe, which in the 27. verse, is said by the Apostle to dwel in them. And *Aust.* himselfe putteth this matter out of doubt, when he saith, *Qui promisit, misit.*

First therefore to declare the cause, that Christ did certainly promise and faithfully perfourme, in sending afterwards the holy ghost, and did oftentimes giue the same vnto his Disciples and others, there is nothing almost more common in the gospel; As in *Iohn*, 14. 16. 26. the 15. 26. and the 16. 7. and in manie other places which were too long to rehearse. Where although sometimes God the Father is said to send and giue the comforter; yet must we remember withal, that it is in the name and by the means and mediation of Christ alone. And therefore the Baptist likewise promised the same in Christs name, saying, that *he should baptize with the holy ghost, and with fire*, *Mat.* 3. 11. at the first comming of Christ. As our Sauiour also doth himselfe in his owne person, when he saith, *Ye shall be baptized with the holy Ghost, within these few daies*, *Act.* 1. 5. And this for his promise, now that he did likewise send the holy ghost accordingly, it appeareth *Act.* 2

when

when as vpon this day of Pentecost, hee sent the holy ghost in sensible and visible forme of firie clouen tongues, ver. 3. And that he gaue the holy ghost oftentimes, both before and after, it is manifest: As first, when hee endued his 12. Disciples with the holy ghost, and consecrated them his 12. Apostles; when as he first sent them forth by commission, to preach vnto the Iewes only, *Mat.* 10. Againe, bestowing the same spirit on the 70. disciples his forerunners, which he sent likewise to preach by two and by two, when he gaue vnto them power to treade on Serpents and Scorpions, and ouer all the power of the enemie, and that nothing should hurt them, *Luk.* 10. 19.

Secondly, when he breathed the Holy ghost into his Disciples, when he commanded them by a second commission to go and preach vnto all nations, baptizing them in the name of the Father, &c. *Iohn*, 20. 22. *Mat.* 28. And afterwards, when he repleniſhed the 7. Deacons, *Stephen*, *Philip*, &c. and also *Paul*, *Barnabas* and *Cornelius*, with diuers others, with the holy ghost, as we may reade euerie where in the *Acts*. Now that he most properly deserued

ſerued to be called holy, it is euident, not onely by that which is already ſaid in this behalfe, but alſo ſhewing himſelfe ſo to be in all reſpects; not only as he was God, but alſo as he was man, holy in his conception; for he was conceiued by the holy ghoſt,& ouerſhadowed with the power of the moſt higheſt. Holy in his birth without corruption, and holy in his death without deſtruction; holy in his tentation, wherein hee was victorious; holy in his transfiguration, wherein he was glorious; holy in his words, which were diuine oracles; and holy in his workes, which were heauenly miracles; holy in his prayers, which were feruent and faithfull; holy in his preachings, for they were earneſt and powerfull; holy in all his afflictions, for they were pure; holy in all his actions, for they were perfect. Finally, holy in all his goings out and comming in. And therefore without all queſtion, he only is the perſon who is here ſaid of *Iohn to be Holy*, and of whom, they to whom he writeth, receiued the foreſaid ointment. Now for the vſe of this vnto our ſelues.

Firſt, for thoſe that haue already receiued the holy ghoſt, or any gift, grace, and

fruit

fruit thereof, they must not bragge, boast or be bolde thereof, as so to presume of their owne worthinesse, as though they had obtained it by their owne merit, when as they can neither possibly procure it of themselues, nor purchase it by any means; for euerie good and perfect gift commeth downe from aboue from the Father of Lights, *Iames*, 1. 17. Christ Iesus, being the onely bestower of this ointment, from whom it proceedeth, who hath promised it, and who hath prepared it for all those that are able and capable of such a blessing; and therefore let them remember what the Apostle saith, to plucke downe the Peacocks feathers of all prowd presumers, which are carried away with an ouerweening conceit of their own endowments. What hast thou, that thou hast not receiued? &c.

Secondly, for those that haue not at all this ointment, but want as yet such necessarie graces as are meete for their calling, let them hold vp holy hands, and lift vp holy hearts vnto him that is holy, especially vpon the Lords holy Sabaoth day in Gods holy house, and by holy prayer to aske this holy ointment, and endeuour to

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be holy as he is holy, and to ſerue the Lord in holineſſe all the daies of their life, and they ſhall certainly bee endued with the holy ghoſt and heauenly ſpirit of God, and ſhall fully be repleniſhed with al complements conuenient for their vocation, according to that promiſe of Chriſt, *Luk.* 11. 13. That the holy ghoſt ſhall be giuen them that deſire him, we muſt not then aske this ointment, that is the Holy ghoſt; neither of the Pope as the Catholikes do, who chalengeth arrogantly and preſumptuouſly vnto himſelfe, to haue authoritie to giue the ſame, with all the gifts thereof; and therefore weareth a girdle about him, hauing ſeuen keies, with ſeuen ſeales hanging thereupon, according to the ſeuenfold grace of the holy ghoſt, of binding, looſing, ſhutting, opening, ſealing, reſigning and iudging.

Paſcall the ſecond, Byſhop of Rome ſucceeding *Hildibrand*, and more hautie then he, being the firſt that tooke vnto him this girdle of vanitie, contrarie to the Apoſtles girdle of veritie, putting it vpon him as an ornament of his holineſſe, or rather as a monument of his blaſphemie, and as a recogniſance of his heauenly power, or as

a resemblance of his hellish pride and presumption. Nor of *Symon Magus*, as his sectaries, the horrible Heretikes, the Simonians did, who tearmed him & his strumpet *Selene* the holy ghost, as the Samaritanes called him the great power of God, *Acts*, 8. 10. Nor of the Apostles as *Symon Magus* himselfe did, *Act.* 8. 19. because it is not in their power, nor of any other Saint or Sorcerer, holy or vnholy, Archheretike or Antichrist whatsoeuer. But of him which is here said to be especially holy, κατ' ἐξοχην ϗ κατ' ἀνθροχην, in way of singularitie and excellencie aboue all other, who onely giueth it, and in whose name, and for whose sake it is onely giuen. And thus much and no more would I speake of these words, & so finish this first principal part of my text; but that our aduersaries the Papists, who absurdly abuse this place, as they do many other; wresting it to their Hypocriticall purpose, and forcing it to stablish their Hereticall doctrine, doe vrge me to contend with them in a matter contrarie to manifest truth. Seing that they are not ashamed corruptly to depraue these words, in confirmation of their forged Sacrament of extreame vnction, and applying

Catholiks.

applying them vnto themselues grossely after this manner: That by this ointment, the Apostle here meaneth nothing els but extreame vnction, and that it onely appertaineth vnto them, because they are Catholike, and that they haue the same (as the Apostle saith) from him that is holy; that is, from their holy father the Pope and Byshop of Rome.

The Popish forged Sacrament of extream vnction.

First, therefore of their vnction, what affinitie it hath with this our ointment. Secondly, how fitly they may be called Catholikes, as *Iohn* tearmeth this his Epistle *Catholike*. And thirdly, what agreement there is betweene him that is here called holy, and their holy, or rather vnholy Father the Pope. For the first, their extreame vnction, the Catholikes describe the same after this manner: As for matter to consist of oyle oliue consecrated by a Byshop, the vse thereof to anoile the sicke aboue and beneath, forward and backward, vpon the eies, eares, mouth, nose, hands and feete; a man vpon the reines of the backe, and a woman vpon the belly; filthy to speake of vs, and more filthy to be done of them; because say they, concupiscence raigneth most in those parts. For forme, the words

The matter.

The forme

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of the Priest in the time of the annointing, the effect thereof, to put away forgotten sinnes, and to purge all veniall sinne committed by mispending our sences; a Sacrament as they tearme it, comfortable to the soule, and healthfull to the body, as farre forth as it is expedient, the holy Ghost, strengthening the weake with grace, against the violent assaults of the Diuell, and the fearefull terrour of death, other circumstances and ceremonies belonging here vnto these. The minister thereof sent for by the patient, who must first be confessed of his mortall sinnes and receiue absolution, & then humbly desire for Gods sake this extreame vnction. And if happily the party want any of the fore-named members, then must the next adioyning parts vnto the same be anoiled: for this reason as they alleadge, because they haue those members grounded in the soule. But with this double caueat. First, that the persons that are capable of this vnction, must be men and women, which haue reason, discretion and deuotion to require and request the same, and not babes or infants; and those, such as lie in perill of death by Gods visitation, and not by violence

The vse.

The circūstances & ceremonies therof.

lence of warre, or at the time of execution. This *Laurence Vaux*, that compendious compiler in Englisſh, of Catholike Catechiſmes. But *Kammiſius* that Canon of Catholikes, and pillar of Poperie, in his Catechiſme firſt ſaith as concerning this vnction; that we muſt beleeue whatſoeuer the Catholike Church hath conſtantly taught. Then he defineth the ſame after this manner: To be an holy ſigne inſtituted in conſecrated oyle, as whereby, heauenly vertue is applyed to the ſicke for the health, not onely of the ſoule, but alſo of the body by diuine inſtitution. I come as neere his owne words as I can, And goeth further in bringing in the teſtimonie of of *Iames* the Apoſtle in confirmation hereof, Chap. 5. 14. *Is any ſicke among you? Let him call vpon the Elders of the Church, and let them pray for him, and annoint him with oyle in the name of the Lord*, &c. This as a precept, and withall, alleadging the example of the Apoſtles for practiſe thereof, *Mark.* 6. 13. that they annointed many that were ſick with oyle, and healed them. And the Tridentine Councell denounceth a fourefold *Anathema*, or bitter curſe againſt all thoſe that ſhall not acknowledge

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and accept the foresaid extreame vnction as a Sacrament, with all the ceremonies belonging thereunto before mentioned. But *Bellarmine* the great Champion of Rome, and refiner of many grosse errours of other drossie Papists, although he seeme not in euerie respect to admit the former doctrine, but maketh exception of that place of *Marke*, as that the oyle there, not to be the verie Sacrament of vnction, but onely a figure, shadowing, and insinuation of the same. Herein warring and iarring from the rest of his fellowes, in this answering vnto his name: yet in effect doth he conclude and confirme that which the other said before. All which let vs consider, and compare the oyle of *Iames* with the ointment of *Iohn*, and the Apostles annointing with the Priests anoiling. Theirs, a materiall oyle of oliues; ours, the spirituall ointment of the holy Ghost; theirs, hallowed by a Romish Byshop; ours, sanctified by the great Byshop of our soules, Christ Iesus: theirs, outwardly anoiling the bodie; ours, inwardly annointing the soul; theirs, against corporall diseases; ours, against spirituall sicknesses; theirs, at the perill and point of death; ours, at all times

and seasons; theirs, must needs haue confession going before; ours, faith the onely meanes to obtaine the same; and theirs, not for infants in any wise; ours for babes, for so our Apostle calleth these that are here said to haue this ointment.

Now to trie their extreame vnction, how it is allowable by the touchstone of the word of God, and agreeable to the analogie of faith, first in making it a Sacrament. First we accuse them of high treason against the diuine maiestie of God, for forging this and other sacraments & seales, when as he himselfe hath ordained and appointed but two only, as his Petty or Priuy seale of Baptisme, and his great or broad seale of Eucharist; for which, they may truely be tearmed Sacramentaries themselues, as they falsely call vs. Secondly, in the matter and element thereof, they shew themselues absurd, when as they say that a Byshop must needs consecrate the same, when as they make any common hedge-priest among them, sufficient to consecrate the greatest Sacrament of all other, as they will not denie of the Lords supper by vttering onely these words; *Hoc est corpus meum*, which they therefore call the words of

Catholikes high traitors against God

conse-

consecration. Thirdly, in the vse ridiculous and filthie, in anoiling a woman on the belly, no holy action but an vnseemely gesture, not to be named with pure lippes, nor to be heard with chast eares, for the forme without forme, the words of the Priest, not the written word of God, when as in euerie Sacrament the word ought to be added to the element. As *Aust: Addatur verbum ad elementum & fit Sacramentum*. Fourthly, for the effect which they make double, both voide and vaine; the first for healing of the sicknesses, which neuer happeneth; the second for remission of sins, which is friuolous in two respects. First, because this is the effect of the Eucharist; and secondly, because it immediately followeth the absolution, & therfore altogither needlesse. Lastly, for all the rest of the circumstances and ceremonies belonging thereunto, being altogither fond and foolish; and the reasons thereof are rude and ridiculous, for the annointing of so many and outward members, or those adioyning vnto them, whē as a Sacrament as they cannot but confesse, concerneth rather the soule and the powers thereof, then the bodie, and the parts thereof, for the pa-

Austin.

tient alwaies to require it of neceſſitie which oftentimes cannot be, when as ſick perſons moſt commonly lie ſpeechleſſe at the point of death.

And againe, in depriuing thoſe of the benefit of this their Sacrament, which ſeeme to haue moſt need thereof: As malefactours that are put to execution, and ſouldiers that die in warres, when as the Sacraments ought to bee common to all that are capable thereof, for thoſe places of Scripture which they alleadge for the foundation and confirmation thereof. As firſt for that of *Marke*, although herein they diſcent among themſelues, ſome of them leauing this holde, as taking it to be weake for their defence, as the Tridentine Councell; *Bellarmine* and others, who ſeeth not that the example of the Apoſtles maketh little for their purpoſe, being altogither extraordinarie and miraculous, being an eſpeciall and peculiar prerogatiue power giuen vnto them, for the time of their firſt receiuiug of the Goſpell, that by ſuch workes of wonder the ſimplicitie of the word ſhould be eſtabliſhed by ſigns following, as it is *Mark*. 16. 26. when if we ſhould for their healing of the ſicke,

attribute

attribute that to the vertue of the oyle which is to be ascribed to the grace of the spirit of God, and gift of the holy Ghost, granted vnto them by Christ himselfe. To adde authoritie vnto this calling, his Disciples should rather be called Apothecaries then Apostles, and this oyle to be accounted not a Sacrament but a medicament, and rather an impediment then an Adiument to their miracles, which faculte by that manner and meanes to cure diseases, our Sauiour did not vouchsafe to bestowe vpon the posteritie of these primitiue pillours of the Church, by any hereditarie right and ordinarie custome, but only for a season made it to be a seale vnto the Gospell then preached. And secondly for that of *Iames*, which they abuse with common consent most superstitiously, corrupting the olde institution, and blending with all newe fangle inuentions and verie vnskilfully vsurping it as a continuall tradition, and turning the temporarie vse thereof into a perpetuall practise, without the warrant or witnesse of the word; thereby arrogantly assuming to themselues equall authoritie with the Apostles, and prowdly presuming of the semblable spi-

rituall power too too simply making that a Sacrament, which offereth vnto vs no other thing signified, which our faith should apprehend; but onely that which was forthwith effected, euen an healing, when as by as good reason, & for as good cause, they might make the clay made of dust and spittle by our Sauiour, wherewith he healed him that was borne blinde. The hem also of Christs garment with which he cured the woman of the bloudie flix and manie others, *Matth.* 8. the chirchiefes and handchirchiefes that came from *Pauls* body, and healed manie diseased. And finally *Peters* shadowe which likewise healed manie, *Act.* 5. 15. to be Sacraments, by making euerie meane of healing to be a Sacrament, as they haue alreadie filled the word with Sacraments, by making euerie misterie therein to be a Sacrament, and so to number not seuen, but seuentie Sacraments at the least. But this their Apish imitation of the Apostles, cannot bring ure againe that heauenly operation, which ceased 1500. yeares ago. And besides, is manifest (if we mark the words of *James* that it was not the force of the annointing with oyle, but the efficacie of the prayer of faith

James. 5. 15.

faith that should saue the sicke, and therefore ought now only to be vsed both publikely and priuately without others.

And againe, lastly the Apostle in those words, in the name of the Lord, setteth not the forme of this their Sacrament, as *Bellarmine* will haue it, but onely giueth al Christians a prouiso, how they ought to pray, that is not to vse any Diuelish enchantments, Magicall charmes, and Idolatricall inuocations; as doth *Iohn* also giue the like caueat vnto them, vnto whom he writeth in the cõclusion of this his Epistle, when he saith: *Babes, take heed of Idols*; that is, from all idolatrous worship, seruice and inuocation, but faithfully to call vpon the name of the Lord, euen the Lord onely who he saith in the next verse 16. can and will raise vp the sicke. And thus much of their extreame vnction how farre it differeth from our ointment in this place. Now of the second point briefly, for challenging this ointment to thẽselues, because they are Catholiks and for that the Apostle entitleth his Epistle, a Catholike Epistle: *Iohn* tearmeth his Epistle, so as it signifieth in the originall as Generall, because it was not written to any particular

Iohn. 4.

Iohn 1. 5. 12.

Catholike Epistle, how taken.

Church, as *Paul* to the Romans, Corinthians,&c. or directed to any priuate person, as likewise to *Timothy*, *Titus* and *Philemon*: or as our Apostle *Iohn* his second & third; *To the elect Lady, and to Gaius*, but in common, belonging to all the newe borne Christians in that time: or likewise *Iames* both *Peters* and *Iudes* Epistles, but they not so Catholike, because they are of a particular Church, euen Rome, which cannot be vniuersall, because it is but a part or member of the whole Church (if we may call such an Apostolicall Synagogue by that name) except we wil tearm it Catholike, as the common woman, so named for her naughtinesse. For neither can they be Catholike, according to the true originall notation of the word, nor as the same more commonly and customably, then syncerely and sensibly, in the Ecclesiasticall Historie and auncient Fathers is vsed for the Orthodoxi; that is, for those that were of a sound iudgement in matters of faith. Neither Arrians, Donatists, Nouatians, Pelagians, nor any other sort of Heretikes, when as they are not so, but contrariwise such as haue a tacke and taste of these Heretikes; and of all other whatsoeuer.

soeuer. And for the third and last thing which in a word we will conclude, how can the Pope be named an holy father, vnlesse it κατ' αντιφρασιν as *Plautus* calleth a bad fellow *Homo sacerrimus*, when as although *he sit as God in the temple of God, shewing himselfe that he is God; he is Antichrist, and exalteth himselfe against al that is called God, or that is worshipped*, 2. *Thess.* 2. 4. And who is full of the name of blasphemie, being drunke with the bloud of Saints and Martyrs of Iesus; and finally which is aduersarie and contrarie vnto him that is here called Holy, euen vnto Christ himselfe in all respects. As *Beza* hath verie well and excellently set downe at large in his booke intituled *Antithesis Papæ & Christi*, to the which I referre you, for the further proofe. And thus of these words, and of the whole first principall part of my text.

Catholike, so called why.

Apoct. 17. 1. 5.

Antithesis papæ & Christi.

And ye haue knowne all things.

In these words, as in my first diuision I haue declared, being the 2. principall part of this my text, is contained in effect, that followeth vpon the former as of the cause: which is first generally *knowledge*, then particularly *an absolute knowledge*, euen of all things; of both which in their order. But

before

before I enter into the discourse thereof, somewhat of this first word *And*, in the originall Καὶ: which as I said before of the other *And* and Καὶ, in the entrie of my text, as that it is not to be taken as it is translated, not for a copulatiue, but for an exceptiue; so here for a causall coniunction. And as to be interpreted *But*, so here *For*, and not *And*: as it is euident by manie semblable places of the Scriptures, as *Psal.* 108. 12. *O helpe vs against the enemy:* and in the Hebrew, but to be translated, *For vaine is the helpe of man*, likewise *Esay* the 6. 4. 5. *Thou wert angrie O Lord*; and as it is in the originall *And*, but to be interpreted, *For we haue sinned*. So *Luk.* 1. 42. in those words of *Elizabeth* vnto *Marie*, *Blessed art thou among women*, Καὶ: in the Greeke but, in steed of for, for *because the fruite of thy wombe is blessed*. Euen so in this place our Apostle proueth, that they had the former ointment by an argument from the effect, as appealing vnto themselues, they could not finde and feele it to be in themselues, by reason of that wisedome & knowledge of the which they were made partakers; and that not shallow or slender, but compleate and sufficient. But before we speake

a. Καὶ.

of

of this, let vs say somewhat of knowledge in generall; as to shew what a notable gift of God knowledge is, and how greatly these to whom the Apostle writeth, are bound and beholden vnto our Sauiour Christ Iesus, and how thankfull and how duetifull they ought to be vnto him for so great a benefit, and blessing bestowed vpon them. Knowledge

First therefore for knowledge, although rude and rough-hewed *Aiax* in Euripides sometimes said as being a Martialist, affecting armes, rather then a Mercurist giuen to the Artes, or rather in his mad moode to crosse his wise and learned enemy *Vlysses*, μηδὲν φρονεῖν βίου ἥδιστον, *That to know nothing, is the sweetest life of all.* Againe, although *Agricola* write a booke of the vanitie of sciences in comparison of the veritie of the science of sciences, Diuinitie it selfe: And finally, although *Salomon* hee say, *That in the multitude of wisedome is much griefe, and he that encreaseth knowledge, encreaseth sorrow, Eccle.* 1. 11. speaking this of humane learning and knowledge of all worldly things, with the which he was now so inglutted, that being a new regenerate, a mortified man, he did altogether Aiax in Euripide. Agricola de vanitate Scientiarū. Salomon.

gither loath the same. Notwithstanding true is that olde Greeke Prouerb: Μηδὲν γλυκύτερον ἢ πάντα εἰδέναι, no sweeter thing in the world then to know all things. And therfore the Poet accounteth him the most happy man that knoweth the cause of all things, *Fœlix qui potuit rerum cognoscere causas*. This is it that maketh a difference betweene man and bruite beasts. For so saith the Psalmist, *Man being in honour hath no vnderstanding, but is compared to the beasts that perish*, 49. 20. and betweene blessednesse and miserie, as saith the same Prophet, *Blessed is the man O Lord, whom thou instructest and teachest in thy Lawe, and betweene this life and the life euerlasting*: as our Sauiour in the Gospell. *This is life euerlasting to knowe thee to be the onely true God, and him whom thou hast sent Christ Iesus*. This is that hath made manie to wast their goods, weaken their strength, spend their spirits, intoxicate their braines, and abridge their life, according to that olde Greeke Prouerb, ἄυπνη ψυχὴ ψυχὴ σοφωτάτη. And finally this is it, that hath caused, many to take great paines in trauell, euen to crosse manie seas and to compasse manie lands ynto the vttermost coasts, quarters and corners

Virgil.

Iohn 17. 3.

corners of the world, not sparing to wearie their bodies, to spend their yeeres, and to leaue their owne countrey, that they might attaine vnto this. As it may appeare in those two famous Philosophers, auncient *Pythagoras* and Diuine *Plato*, of which the one trauailed into Egypt to be instruc- in Diuinitie, into Caldea to be taught Astrologie, and into Metapontum to learne to make lawes. The other into Italy to be instructed better in Philosophie by the Pythagorians, into Egypt where it is thought he read the bookes of *Moyses*, into Sicile to see the firie gulfe of Aetna, and into Aethiopia and India among the Massagetes and Bracmans, to conferre with the Dypnosophists and Gymnosophists, and to heare that noble Philosopher *Hiarchas* reading in his golden chaire. But to leaue prophane Histories, and to come vnto the Scriptures. This made the Queene of Saba, or the Queene of the South to come from the vttermost partes of the earth to heare the wisedome of *Salomon*, as our Sauiour; this brought the Eunuch from *Candace* Queene of Aethiopia vnto Ierusalem, to be instructed of *Philip* the Euangelist. This drew the wise men of the East from the

Pithagoras. Plato.

Queene of Saba or South. Eunuch, Act, 8.

The wise men of the East. Matth. 2.

the farthest parts of Persia vnto Iewrie, to learne where Christ should be borne. This finally made the common people of the Iewes to flocke and flowe to our Sauiour Christ Iesus, euen from all places, from euerie Citie, towne and village, following him in great multitudes out of Galile, Decapolis, Ierusalem, Iudea, from beyonde Iordan, and the sea coasts of Tyre and Sidon, and that on foote, leauing their own houses and homes, hungrie and thirstie, their bodies almost famished, and their soules fainting within them, only to heare the gratious words that proceeded out of his mouth, and to be taught the misteries of the kingdome of heauen: of whome saith *Augustin* in this respect, *Tædium accedendi studium audiendi superabat.* And no maruaile, seeing this is one of the especiall graces, chiefest gifts, and fairest fruits of the holy Ghost, and spirit of God, which Christ Iesus hath bestowed vpō his church and the members thereof. And therefore 1. *Cor.* 12. 8. is first placed wisedome, and then knowledge, as in the 1. *Cor.* 14. 1. Among all spirituall gifts, *Paul* preferreth propheſie, which cānot be without knowledge, as being an effect thereof, as without

Mat. 4. 25.

out the which, we ſhould blũder in blindneſſe, grope as it were at noone day, and finally fall into the darke dungeon of errour. As our Sauiour vnto the Scribes and Phariſes in the Goſpel, *You erre not knowing the Scriptures nor the power of God.* Firſt reprooving them of errour, & afterwards obraiding againſt them the cauſe thereof, euen want of knowledge; whereas contrariwiſe the hauing of knowledge is a light vnto our feete, and a lanterne vnto our pathes, whereby the eies of our ſoules are opened, the vnderſtãding of our minds is illuminated, and the powers of our harts are enlarged, to conceiue and perceiue thoſe things, that belong both to this life, and the life to come. If then knowledge be ſuch an excellent thing, with what ſtudie and endeuour, yea and with what pains and importunitie ought we to labour to attaine vnto it? Euen to leaue no meanes, vnwrought, no waies vnſought, that we may be poſſeſſors of ſo precious a Iewell, and ſo inualuable a treaſure. And ſo to ſeeke after knowledge, that we care not for it alone, and contemne al other things, as not ſo to ſtuffe and puffe vp our ſelues therewith; as that we doe not as the Apoſtle

stle forewarneth, *Rom.* 12. 3. μὴ ὑπερφρονεῖν ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, but to ioyne with our knowledge, charitie; with our science, conscience; with our speculation, practise; and with our contemplation, action. This being that sweete coupling and louely lincke, which the word of God commandeth and commendeth vnto vs, the one being friuolous and vnfruitful without the other; as knowledge without charitie to be nothing els but madnesse; as *Festus* thought of *Paules* knowledge, when hee obiected against him; that too much learning had made him mad, or vanitie, *That knowledge puffeth vp, but charitie edifieth.* And charitie without knowledge, to bee nothing els but a fond affection, and a deuout dotage; but both these combined togither like two twins with two wings equally poised, shall giue vs a speedie flight vp into the heauenly aire of the paradise of God; for the one being seasoned with the other, will make them both sauorie and sweete in the taste, both of God and man. So shall there bee neither errour in our knowledge, nor default in our Action: which all Christians ought especially to looke vnto. As hereupon *Aug:* he saith;

ἑνῦσα σύζυγία.

Cum

Cum cognitio & actio dona sint Dei, & beatum hominem faciant, sicut in cognitione cauendus est error: sic in actione cauenda est nequitia. Errat autem quisquis putat veritatem se posse cognoscere, cum ad huc nequiter viuat. De Agone Christi, cap. 13. And therefore *Peter* giueth the like caueat vnto those vnto whom he writeth in the conclusion of his latter Epistle, and the two last verses: *That seeing they had the knowledge of the Scriptures, they should beware least they fall not from the stedfastnesse of the truth, by being plucked away by the errour of the wicked; but should growe vp more and more in grace and knowledge, 2. Pet. 3. 17.* But what shall we saie to the counterfaite Catholiks of the Church of Rome? among whom, although they bragge and boast of their knowledge and charitie, it is nothing els but an *Odissea* of errors, and an *Ilias* of euils, that I may vse the prouerbs, although profaine, yet properly applied vnto them, whose knowledge is nothing els but ignorance, and their religion Idolatrie, their learning errour, their life euill, their doctrine heresie, and their deuotion hypocrisie: who are blinde leaders of the blinde, telling the people that Images are

Aug. de Agone Chri. cap. 13.

Odissea errorum Ilias malorum.

Canis in precepi.

lay-mens bookes, and teaching them, that *ignorance is the mother of deuotion*, being themselues like the dogge in the manger, and semblable to the Scribes and Pharises, of whom our Sauiour: because they shut vp the kingdome of heauen before men, neither going in themselues nor suffering them that would enter to come in, *Mat.* 23. 13. And as those Heretikes, of whom *Aug*: *Superbi sunt, & non possunt discere, quia credere nolunt. De Agone Christi, cap.* 15. or as he saith afterwards in the same booke of the Manichees, *Tam cæci sunt isti, vt scripturas manifestas non intelligant, aut tam negligentes salutis suæ, vt omnino non legant, cap.* 28. And as for the common sort of them, which are contemptuous recusants and *Non* communicants, are they not altogither nusled, and misled of them only in superstitious ceremonies, without anie smacke or tacke of anie sound Christian doctrine? As though the same concerned them not, perswading them to make more account of a mumbled masse and mattens, then of the Diuine truth of the Gospell. So that of them also may it be said in this respect, as *Aug:* in the same booke and Chap: of the same Heretikes,

Sed

Sed isti homines decipiunt eos, qui negligentes sunt in Catholica fide, & ipsam fidem suam quæ in scripturis manifesta est nolunt discere; & quod est grauius & multum dolendum, cum in Catholica fide negligenter versantur, Hæreticis diligenter aures accommodant: by whose perswasion the simpler sort are so hardly confirmed in obstinacie and contumacie, that with *the deafe Adder they will stoppe their eares, and will not heare the voice of the charmer, charme he neuer so wisely*; that I may vse the wordes of the Prophet *Dauid*. Great therefore was the effect of this excellent ointment, whereby they were made partakers of so heauenly a blessing, an happie and thrise happy estate in comparison of those miserable Ideots, which dissolutely neglect knowledge of those wretched castawaies, which stubbornly contemne so gracious a gift; and finally of those of the accursed crue, which of set purpose withstand and gainesay the truth of Christs Gospell against their own consciences. Of which three sorts of the enemies of knowledge, there are too manie in these daies, which is most lamentable in this noone light of the Gospel: And this of knowledge in generall.

But to come to the verie words of our Apostle, who saith not here, that they haue onely a bare and naked knowledge, but an excellent, absolute and perfect knowledge, euen that they knowe all things; then the which there cannot bee a more bountiful blessing bestowed vpon any the children of God in this life, being the faithfull performance of that sweete promise, which God made first by the Prophets in the olde testament, and after in the new testament by Christ himselfe. As first that of *Esay*, 54. 13. rehearsed by our Sauiour, *Ioh.* 6. 45. *They shall all be taught of God*. Againe that of *Ieremy*, 31. 33. repeated by the author of the Hebrewes, ch. 10. 16. *Behold, this is the new couenant that I will make with the house of Israel. After those daies (saith the Lord) I will put my law in their inward parts, and write it in their hearts. I will be their God, and they shall be my people: and they shall teach no more euerie man his neighbour, and euerie man his brother, saying; Know the Lord, for they shall all know me from the least of them to the greatest, &c.* And lastly, not to heape vp too many places to this purpose, that of *Ioel.* 2. 28. alleadged by *Peter, Act.* 2. 17. *And*

it shall be in the last daies saith God, I will powre out of my spirit vpon all flesh, and your sonnes and your daughters shall Prophesie, &c. As thus the Prophets, so our Sauiour in the Gospell *Ioh.* 14. 26. where he setteth downe both the cause and the effect. As the Apostle in this place: *But the comforter which is the holy Ghost, whom the Father wil send in my name, he shall teach you all things, and bring all thinges to your remembrance which I haue toulde you.* And the 15. 15. *Henceforth call I you not seruants, for the seruant knoweth not what his maister doth; but I haue called you friendes, for all things that I haue heard of my Father, haue I made knowne vnto you.* Againe, 16. 13. *Howbeit when he is come which is the Spirit of truth, he wil leade you in al truth.* And euen our Apostle himselfe in this selfesame chap. that which he heere affirmeth with all asseuerance, ver. 27. when he saith, *Ye neede not that any man teach you, but as the same annointing teacheth you all things.* First, because as *Aug.* saith, *Nihil scire est bruti, omnia scire solius Dei, quædam vero scire, quædam nescire hominis.* These Christians being therfore but men, they could not knowe all things. Againe, they being but *Babes*, as

Iohn tearmeth them oftentimes in this Epistle; that is, new plants in the garden of the Lord, young scholers in the Schoole of Christ, tender nouices in the house of God, and late conuerts to the Gospell, such as were freshly Catechised in the Articles of the faith, and rawly instructed in the first principles and rudiments of Christian religion; who because they could not brooke strong meates, were faine to be fed with milke as yet, and therefore could not haue such a depth of knowledge, as to vnderstand all things, being herein not vnlike to the Hebrewes; of whom the Apostle saith, *Heb.* 5. 12. and 6. 1. that they were so farre from perfection, that they had need be taught the doctrine of beginnings. And againe, how could these men know all things? when as the verie Apostles of our Sauiour themselues, although they had been Christs continual Disciples, and were daily taught of him both publikely and priuately, by the space of three whole yeares and more, bewraied themselues oftentimes in the Gospell, to bee meerely and miserably ignorant in many matters and misteries of the common saluation; yea euen after they had receiued

this

this ointment, that is, were inspired with the holy Ghost. As *Mat.* 16. 6. when as our Sauiour giuing them a caueat to take heed, *and beware of the Leauen of the Pharises and Saduces*, they ignorantly misunderstood him to haue spoken of the materiall leuen of bread, and not of the spirituall leauen of false doctrine and heresie. Againe, when as they could not vnderstand that plaine parable of the tares, but must needs haue our Sauiour to expound the same vnto them, *Matth.* 13. 36. Notwithstanding our Sauiour had tolde them before, that they might marke the better, that *it was giuen vnto them to know the misteries of the kingdome of heauen*, but to others it was not giuen, verse, 11. Againe, when as our Sauiour telling them apart by the way as they iournied with him, *Behold, we go vp to Ierusalem, and all things shall be fulfilled to the sonne of man that are written by the Prophets; for he shall be deliuered vnto the Gentiles, and shall be mocked and spitefully intreated and spitte vpon; and when they haue scorned him, they wil put him to death: but the third day he shall rise again.* They notwithstanding vnderstood none of these things, and this saying was hidde

from them; neither perceiued they the things which were ſpoken, *Luke.* 18. 31. 32. 34. beſides many other infirmities, wants, and errours, which were too long to rehearſe, and by which they made our Sauiour and their Maſter aſhamed of them, euerie where mentioned in the goſpell: yea and the chiefeſt among them euen *Peter* and *Iohn*, who were accounted pillars, euen by *Pauls* confeſſion, *Gal.*2.9. Firſt for *Peter*, although *Aug:* call him *Aries gregis Dominici, euen the bell-weather of Chriſts flocke*; yet what ſaith the ſame learned Father of him, reckening vp his negligences and ignorances, if not greater ſcapes and fowler faults, ſaying; *Cum in mari titubaſſet, cum Dominum carnaliter à paſſione reuocaſſet, cum aurem ſerui gladio præcidiſſet, cum ipſum Dominum ter negaſſet, & cum in ſimulationem poſtea ſuperſtitioſam lapſus eſſet. De Agone Chriſtiã. cap. 30.* And for *Iohn* alſo, although *he leaned on Chriſts breaſt*, of which as a learned father ſaith, *he ſqueeſed out much matter of profoũd wiſdome and knowledge, and is called the diuine, as being the chiefeſt Diuine* of all other next vnto our Sauiour Chriſt Ieſus himſelfe. And therefore reſembled alſo to an Eagle, for

ſoaring

soaring aloft aboue the rest of the Euangelists, to the highest misteries, to the kingdome of heauen. Yet how euidently did he togither with his brother *Iames*, declare his ignorant arrogance, or his arrogant ignorance, when as he asked of Christ, to sit either on his right hand or on his left, in the kingdome of heauen; neither knowing what hee generally asked, nor vnderstanding particularly, what it is to be on Christs left hand, *Mat.* 20. And afterwards, when as he so grossely erred, not once but twise, euen in the middest of his Reuelations, in not knowing an Angel from Christ Iesus himselfe; and therefore would haue worshipped the creature for the Creator, *Apoc.* 19. 10. 22. 8. Moreouer, the verie Angels themselues knowe not all thinges, although they be called Cherubins in the Hebrew, and δαήμονες ὡς δαήμονες, of their perfect & absolute knowledge aboue all other creatures, as it is manifest, *Ephes.* 3. 10. where it appeareth, that the fellowship of the mysterie, which from the beginning of the world had been hid in God, was but now, that is in Christs time and not before, made knowne vnto powers and principalities in heauenly places;

ces; yea and Christ himselfe is said by the Apostles, not to be seene of Angels, but after a while, euen after his manifestation or incarnation in the flesh, and then iustified in the spirit, then seene of Angels,&c. 1. *Tim.* 3. 16. Furthermore, when as our Sauiour Christ Iesus himselfe, as he was man, knew not all things, as he confesseth of himselfe in the Gospell: That of that day and houre, speaking of *the last day of his second comming to iudgement, knoweth no man, no not the Angels of heauen, but my Father onely, Matth.* 24. 36. and as *Marke*, hath *neither the sonne himselfe*, 13. 31. And therefore saith our Sauiour againe, *That to know the times and seasons, hath the Father only put in his owne power, Act.* 1. 17. Lastly, how could these men know all things, when as *Paul* saith, that our knowledge is vnperfect, and that we know but in part now, that is in the world; but that then, that is hereafter, in the life to come, wee shall know euen as we are knowne, 1. *Cor:* 13. 12. And againe, the same Apostle before in the same Epistle saith, *That if any*
1. Cor. 8. 2. *man thinke that he knoweth any thing, hee knoweth nothing yet, as he ought to know*; yea and this modestie, had the learnedst and the

the wiſeſt of all the heathen Philoſophers, by the Oracle of *Apollo* himſelfe, euen *Socrates* to acknowledge of himſelfe, that this one thing he knew, that he knew nothing. What then ſhall we ſay to all this? Euen briefly, and in a word, thus: That for the knowledge they had, and for all thoſe things they knewe, of which noe doubt they had a great meaſure, by the benefit of the annointing which they had receiued, they did not knowe the ſame of themſelues as of their owne wit, labour, induſtrie, deſert, or dignitie, but that they were endued therewith, by the gift and grace of the holy Ghoſt; and that therefore they were humbly, and thankfully to referre and reſigne all their vnderſtanding vnto the ſpirit of God, by whoſe bleſſing they had receiued the ſame; or els thus, all thoſe things which they knew, were neither erronious lies, nor faſe fables, nor humane precepts, nor vnwritten verities, nor doubtfull dreames, but the ſound and holeſome, ſyncere, & holy truth of Chriſts Goſpell, infuſed in their ſoules, by the ſweet influence of this precious ointment, and inſtilled into their hearts by the heauenly dewe of diuine grace. Or againe thus,

thus, that indeed they perfectly knew all thoſe things, that were neceſſarie vnto their ſoules health and ſaluation; that is, Chriſt and him crucified, Ieſus and the Reſurrection, which was ſo ſufficient for thē, as that they needed no other ſecular knowledge or carnall wiſedome, of any humane and prophane Artes, and ſciences whatſoeuer; for as a learned writer ſaith, The Apoſtle writeth not here vnto theſe Chriſtians. *Adulatorie tanquam ad elementarios*, as flatteringly, to ſoothe & ſmoothe them vp in their infancie and ignorance, for he oftentimes tearmeth them babes, not as carnall or as babes in Chriſt, but as ſpirituall; not ſuch as *Paul* calleth the Corinthians, 1. Epiſt. 3. 1. 2. to whom he gaue milke to drinke, and not meat to eate, but ſuch as he would haue had the Corinthi-
1. Cor. 14. 20. ans to be, not children in malitiouſnes, but in vnderſtanding, of ripe age, nor yet vainglorioufly to vaunt or boaſt himſelfe of them being their Doctor, as a bragging ſchoolemaſter of his good ſchollers, that profit vnderneath him, becauſe afterwards verſe 27. that they had no need that anie ſhould teach them, for he arrogateth nothing vnto himſelfe, but attributeth all vn-

to

to Christ Iesus, when as he telleth them as it is in my text, that they haue knowne all things, not by his instruction, but by the vnction of him that is holy. And therefore also in the 27. ver. he saith againe, that the annointing that they had receiued, and dwelled in them, did teach them all things. Neither is this to be meruailed at, that they should be said of our Apostle to haue knowne all things, when as they knew but Christ onely, and those things that concerned the common saluation, which to know was all sufficient for them, & would alone without any supply of other knowledge whatsoeuer, bring them to eternall life. For so our Sauiour, *This is life eternal euen to know thee to be the onely true God, and him whom thou hast sent, Christ Iesus, Ioh.* 17. 3. And therfore *Paul* ingenuously professeth no other knowledge, although he did abound in all humane learning, and that with a protestation, saying: *God forbid, that I should reioice in any thing, but in Christ and him crucified:* for as Christ the onely holy one, is the scope of all the scriptures, both being the complement of the Lawe, and the intendiment of the Gospel So to knowe him, is to know all things, what-

whatsoeuer Scripture can teach vs, or nature can tell vs; wherewith God will enlighten vs, or man can learne vs. So that in this respect, are those two olde Prouerbiall verses found true,

Hoc est nescire sine Christo plurima scire,
Si Christū bene scis satis est si cætera nescis.

As for the secular knowledge of other worldly things, it is either superfluous or superstitious, vanitie, or curiositie, such as a Christian man may well be without, and the want whereof, will not make him the more godly learned: for as *Aug.* saith, there is *Docta ignorantia*, a learned ignorance, when as a man is wise vnto sobrietie, and will not dare to learne that which God wil not vouchsafe to teach, and will not offer to open his eare to heare, that which the holy Ghost will not proffer his mouth to vtter, euen the profound mysteries, deepe iudgements, and secret counsels of the hidden will of God. Of which, saith both the Prophet and the Apostle, *His iudgements are vnsearchable, and his waies past finding out*, *Esay* 40. 13. *Rom.* 11. 33. Nor againe, by labour and industrie, to seeke to get the sound knowledge of foolish trifling things, which rather swimme in the braine

Docta ignorantia. Rom. 12. 3.

braine with puffed vanitie, then sincke downe into the heart with sound veritie: like him in the Poet, *Qui magno conatu magnas nugas egit*: such trash and trumperie which *Paul* biddeth *Timothy* and *Tytus* to beware, *that they giue no heed vnto them, 1. Tim. 1. 4. and 4. 7. and 6. 25. and 2. Epist. Tim. 2. 16. and Titus 3. 9. as* γενεαλογίας κενοφωνίαν νόμομαχίας, *aniles ineptias, Profaine fables, vaine bablings, olde wiues tales, endlesse genealogies, oppositions of science*, falsely so called, foolish questions and braulings about the Lawe, which are vnprofitable, and breed contentions and controuersie, rather then Godly edifying, which is by faith: Whereof may be said as *Seneca* of the like, *Summa dementia est tam supervacanea edisce re in tanta temporis egestate*. Of which things, although these vnto whom our Apostle writeth, seemed to be ignorant; yet was that true in them, which *Iohn* here saith, *that they knew all things*, that is, all that concerned the saluation, edification, and consolation of their soules. According to that of *Salomon, Prou. 28. 5. That wicked men vnderstand not iudgement, but they that seeke the Lord vnderstand all things, and if any man meruaile at this, let him* Seneca.

him also maruaile, how *Dauid* of a homely shepheard, *Elizeus* of a rude plowman, and *Amos* of a rough-hewed heardsman, *Moyses* of a stuttering stammerer, *Ieremy* of a tender childe, and *Daniel* of a young stripling, could become zealous, and learned professors and Prophets, full of heauenly and diuine knowledge. And how *Peter* and *Andrew*, *Iames* and *Iohn* of simple fishermen, *Matthew* of a simple publican, *Paul* of a poore tentmaker, and all the rest of the Disciples of Christ, who were ἰδιῶται καὶ ἀγράμματοι, as the high priests of the Iewes tearmed them, might be endued with such rare giftes and graces, and be made the holy Apostles of our Sauiour. And finally howe *Stephen* and *Philip*, of meane Deacons, the lowest degree belonging to the ministrie of the Church, should become excellent Euangelists, and so powerfull in the word and spirit, as that the one could confute all the learned Rabbies in the Synagogues of Ierusalem, and the other confound that great Sorcerer *Symon Magus* in Samaria, whom the people called the great power of God, *Act.* 6. 9. and 8. 9. euen as Christ himselfe, although deemed of the Iewes, a Carpenter, or a

Shepherds Prophets.

Fishermen Apostles.

Carpen-

Carpenters sonne, and brought vp homely vnder his poore parents, vntill he began to be thirtie yeeres of age, as it is in the Gospell, *Luk.* 3. 23. was notwithstanding the word and wisedome of God his father, in whom were hidden all the treasures of wisedome and knowledge, as the Apostle, and therefore preached the Gospell with power vnto the poore people. But how, and why attained he this so great a gift? euen as he himselfe rendreth a reason, both of his owne absolute sufficiencie, and of his heauenly calling, *Luk.* 4. 18. When he first began to preach out of the Prophet, *Esay*, 61. 1. when he thus saith, *That he preached the Gospell vnto the poore, because the spirit of the Lord was vpon him, and did annoint him*. Euen so they did know all things by the especiall grace of the spirit of God, which had led him in all truth, by the inward inspiration of the holy Ghost, who had inlightened their hearts from aboue, and by the diuine doctrine of Christ Iesus our onely *Rabbi*, Doctour, and Maister; and by the painfull ministerie of *Iohn* himselfe, an holy Euangelist and Apostle, an heauenly Prophet, and Diuine. The spirit of God, in shewing and setting forth

his vigour and vertue, in more full manner and plentifull measure, in that golden time of the primitiue Church, then in this last and leaden age of the world: yea that I may vse *Austins* words, *in this cloud of iniquitie, and frost of charitie*; wherein there was neuer more preaching and teaching, and yet neuer lesse learning, nor worse liuing; insomuch, that I feare mee, that may be truly said of most of vs, which *Paul* sometimes said to some of the Corinthians, *That they haue not the knowledge of God, I speake it to their shame.* And that I of my selfe may say with *Peter*, when our Sauiour Christ being in his Ship, bad him cast out his net, to make a draught; that I haue laboured not one whole night onely with him, but manie daies and nights, nay manie yeeres, and haue caught nothing, no not one soule by the baite of the word, into the net of the Church of God. For to make a triall of this matter by the fruites and effects of the Gospell, now so manie yeares publikely and painefully preached amongst vs, what profit and proceeding in the course of Christianitie? what grouth and encrease of knowledge in the word of God is there found amongst vs? May it

1. Cor. 15. 4. 4.

not be said of vs, as the Philosopher of the Athenians, *That they did degenerate, decline, and by degrees discend from better to worse, and from something to nothing at all.* As that at the first, they were Σόφοι, wise men; and then they became Φίλοσοφοι, who were louers of wisedome; after ῥήτορες, iangling Rhetoritians: and lastly Σόφισται, wrangling Sophisters. So we to haue been for learning in the beginning of the preaching of the gospel, *Chatechistæ*, teachers of others, as euerie housholder ought to be in his owne family. Then ἰδιωγνώμονες, selfe-conceited of that little knowledge that wee had, as that we cared for no more. Afterwards *Catechumeni*, such as had need to be taught our selues; and lastly ἰδιῶται, euen starke Ideots, altogither rude and ignorant. And for liuing: first Martyrs, such as would not sticke to seale the truth with our bloud, with the the Saints of God. Then ζήλωται, Zealous, but not so hot as that we could abide the firie triall with the Ephesians, who forsooke their first loue, *Apoc.* 2. 4. Afterwards luke warme, neither hot nor colde with the Laodicians, *Apoc.* 3. 16. Lastly, Libertines, according to the common course of carnall gospel-

The Athenians.

lours. Yea doe not the wiſeſt and chiefeſt amongſt vs, that ſhould be preſidents and patterns vnto others, doe they not as it is in the Greeke Prouerb, Τὸν ὀβολὸν ἐπὶ τῆς δέρης ἄγειν μὴ τὸ ὀφρύδιον? Hauing their hand & hart on their halfepennie, in contempt of God and all Godlineſſe, preferre their own priuate profite before the ſpirituall ſeruice of God, making their money their Mammon, and their golde their God, contrarie to the precept of our Sauiour in the Goſpell: *Firſt ſeeke the kingdome of heauen and the righteouſneſſe thereof, and all other things ſhall be adminiſtred vnto you.* Herein not vnlike the Romans, whom the Poet ſcoffingly taunted with that *Hyſteron πρότερον*:

Prouerb.

Mat. 6. 33.

O ciues ciues quærenda pecunia primum,
virtus poſt nummos:

And howe doe parents and gouernours bring vp their children, and thoſe that are committed to their charge? not as Gods darlings, according to the counſell of *Paul Epheſ. 6.* in the inſtitution and information of the Lord; but as young worldlings, training them vp in couetouſneſſe, how to get and gaine; and that vnrighteouſly, *quo iure quaq; iniuria per fas nefaſue*, by hooke or crooke, by right or wrong, they care not

not how. Herein likewise semblable to the former profaine people, as the Poet also complaineth in his time, when he crieth out and saith;

Hoc monstrãt vetulæ pueris poscentibus assem,
Hoc discunt omnes ante alpha & Beta puellæ.

Some becaufe of the impoſſibilitie which theſe words ſeeme to pretend, reading this laſt word of my text, not παὶτα but παὶτας, according to diuers copies, becauſe it is ſo found in the Syriacke, affirme theſe words to be vnderſtood of the knowledge of men, & not of the knowledge of things, as that they had the ſpirit of diſcretion, euen that gift of the holy Ghoſt, of diſcerning of ſpirits, which *Paul* mentioneth among the reſt of the graces of the ſpirit. 1. *Cor.* 22. 10. As that they could knowe Antichriſtians from Chriſtians, to be ſuch by *Iohns* definition which denie Ieſus to be Chriſt, verſe, 22. Falſe Prophets from true, being rauening wolues in ſeely ſheeps cloathing, euen by Chriſts rule of the fruit and effect of their workes, *Mat.* 6. 15. Diſſembling Hypocrites from ſyncere worſhippers of *Eſaie* and our Sauiours warning, euen ſuch *as honor God with their lips, when their hearts are farre from him. Mat.*

παὶτας, not παὶτα.

15. 8. and *Esay*, 29. 13. And this not only by the secret instinct, inspiration, and operation of the holy Ghost, but also by a godly experience which they haue gotten and gathered, by hauing their wits exercised through long custome, to discerne betweene good and euill, as the Apostle to the Hebrewes, Chap. 5. 14. which power of the spirit our Sauiour Christ declared, when as he called the ruler of the Synagogue, Hypocrite, who tooke indignation, that our Sauiour should heale the people on the Sabboth day, *Luk.* 13. 15. And when he called *Herod Antipas* a fox, knowing full wel his subtiltie in sending for him to shew him a signe, as he pretended, but indeed to put him to death as he intended, *Luk* 13. 32. And lastly, when as he could discerne *Iudas Ischariot* from all the rest of his Disciples to be a theefe, a betraier, and a Diuell, *Ioh.* 6. 70. And this gift of the holy Ghost did *Peter* giue euidence to be in himselfe, when as he could separate that paire of hollow-hearted Hypocrites, and halfe parting dissemblers, *Ananias* and *Saphira*, from all other the sound christians, and faithfull beleeuing brethren in their time, *Act.* 5. As also in *Symon Magus*,

whose

whose heart he sounded to the bottome, when as he would haue purchased the gift of the holy Ghost for money, telling him that his heart was not right in the sight of God, but that he was in the gaule of bitternesse, and bond of iniquitie, *Acts*, 8. 21. 23. This did *Paul* likewise shew towards *Elimas* the Sorcerer, in vnfoulding his hypocrisie before his face; and saying vnto him, *O full of all subtiltie and mischiefe, the childe of the Diuell, and enemy to all righteousnesse; wilt thou not cease to peruert the straight waies of the Lord? Actes*, 13. 10. Which gift of discerning of spirits, was not onely found to be in Christ himselfe and his Apostles, but also in *Moyses* himselfe and the Prophets. As in *Moyses* when he knew and vnderstood, that *Eldad* and *Medad* that propheſied in the host of Israell, were the true prophets of the Lord, whom *Iehosua* suspected and misdeemed to haue been false prophets, *Numb*. 11. As also *Elizeus*, when he knewe the Hypocriticall minde of *Gehezi*, telling him that his heart was with him when he went to *Naaman* the Syrian, 2. *King*. 5. 26. And finally in *Iohn* the Baptist, when as for their horrible Hypocrisie, he called the Pharises and Saduces,

duces, *Generation of Vipers*, and told them what they thought in their hearts, by soothing and smoothing vp themselues, for that they had *Abraham* to their Father, *Mat.* 3. 9. And not to these onely, but to manie other the faithfull and elect about this time, was this exceeding gift communicated, & that necessarily, for the strengthening and establishing of themselues, being as yet but new-borne babes in the house of God, amid so manie vpstart Scismatickes, Heretikes and Antichrists, in the faith of their profession, that by the two touchstones; the one external of the word, the other internall of the spirit: of both which they were made partakers; and that in great manner and measure they might discerne and make difference between the false Doctour and the true teacher of the Gospell, euen to trie before they trust, and to touch before they take, to examine before they imbrace, and to be sure of the soundnesse and synceritie of any doctrine, before they beleeue and accept it. According to the counsell and commandement of our Apostle, afterwards to these men, to whom he here writeth in his Epistle; that they should in exercising this grace giuen vnto

Two touch stones of the spirit of the word.

vnto them, when he saith, *Dearely beloued, beleeue not euerie spirit, but trie the spirits whether they be good or no*: annexing a reason thereunto of the danger of the time, *For many false Prophets are gone out into the world*. And after this watch-word of warning in the former verse, he giueth them a token of triall in the next verse: *Hereby shall ye know the spirit of God; Euerie spirit that confesseth that Iesus Christ is come in the flesh, is of God*, 1. *Ioh.* 4. 1. 2. &c. Yea how behouefull this was, our Sauiour himselfe telleth vs in the Gospell: *That there should arise false Prophets and false Christs, and should shew great signes and wonders; so that if it were possible they should deceiue the verie elect*, *Mat.* 24. 24. *Luk.* 17. 14. But not to dwell any longer in this matter, howsoeuer these words may after a manner be thus taken, fitly according to the Analogie of faith, yet is the former sence farre more proper, as comming neerest to the meaning of the Apostle, and sentence of the Scripture, and to the which I my selfe doe in iudgement rather incline, being indeed nothing els but an holy Hyperbole: *All thinges*, here taken for *many thinges*, as it is vsuall euerie where in the Scrip-

A watch-word of warning.

A token of triall.

All, for manie.

Scripture. As for example, and semblably as in this place: *All Iudea, all Ierusalem, and all the Region round about Iordan; went out into the wildernesse vnto Iohn the Baptist,* not all, and none, least which had been impossible; but manie, and all for the most part, *Mat.* 3. 4. As likewise *Luke*, in that his definition of the Gospell; *To be a treatise of all things which Iesus beganne to doe and teach:* by *all*, meaning the *especiall things*, which were worthy to be written of him, and necessarie to be knowne of vs, *Act.* 1. 19. For otherwise, *the whole world could not containe the bookes that should be written of him*, as *Ioh.* 21. 25. And finally as *Paul*,

1. Tim. 2. 4 *That God will haue all men to be saued, &c.* *All*, not collectiue, but distributiue: *Non pro singulis generum*, but *pro generibus singulorum*; or els all for many, as the same Apostle. All men iustified, verse, 18. and yet but many, ver. 14. Our Apostle signifying hereby, that they had a great encrease and plentifull measure of knowledge, yea such and so great, as that they needed not any further instruction, hauing been alreadie fully informed in all things necessarie vnto their Saluation. As the Lord bethanked, the like may be saide of

Rom. 5. 14. 18.

many

many amongst vs in this time, of the noon light and sunshine of the Gospell, who although they be but hearers of the word, yet in comparison of the lamentable ignorance of such blinde guides (which haue been heretofore in the time of Poperie, in whom was required no more then this, *Qui bene Can: Con: Lè: poterit is præsbiter esse:* which must needs be the cause of the grosse superstition, and palpable darkenesse of former ages) may be accounted in respect of their learning in the holy Scriptures, which they haue gotten by the blessing of God and their owne diligence, through their continuall hearing, reading, conference, meditation, and exercise in the word; not Disciples but Doctors, not Scholers but teachers, not young nouices, but perfect professours in the Church of God, being not onely sufficient to render an account of their faith, as *Peter* requireth in euerie Christian, but also both apt to Catechise the ignorant, and able to confound the aduersarie, as *Paul* requireth in euerie Pastor. So that now if euer in this last age of the Church, is as it were the ripest harueſt of the Lord, the complement of the auncient propheſies, and the fulfilling

ling of the former promises. There remaineth now no more but this, euen the expecting of the comming of the Lord of the harueſt himſelfe, of whom all the elect and the faithfull may reape and receiue that reward of their knowledge, which our Sauiour himſelfe hath ſet downe in the Goſpell, euen life euerlaſting, which God the Father grant vs, who hath promiſed the ſame vnto vs in his word, Chriſt Ieſus giue vnto vs that hath purchaſed the ſame for vs by his bloud, and the holy Ghoſt beſtow vpon vs, who hath confirmed the ſame by this vnction: To whom, being three perſons, and one immortal, inuiſible and onely wiſe God, be all praiſe, honour, glorie, power, dominion and maieſtie, both now, and for euer, Amen.

Iohn. 17.

FINIS.

A FESTIVALL SERMON ON THE NATIVITIE of Christ.

1. TIM. 3. 16.

And without controuersie, great is the misterie of godlinesse, which is God, manifested in the flesh, iustified in the spirit, seene of Angels, preached vnto the Gentiles, beleeued on in the world, and receiued vp into glorie.

THE Apostle *Paul*, writing to his scholer *Timothie*, whether Elder or Euangelist, Doctour or Pastour, Bishop or Archbishop of Ephesus in the primitiue church; after he had described vnto him in most liuely, flourishing, and orient colours, the office both of a Bishop and Deacon, the two most necessarie functions in the Church

Church of God, established by Christ, with all the adiuncts, properties, qualities, duties, and complements belonging vnto them, both from the beginning of this chapter vnto the 15. verse thereof; and to what end and purpose? euen that *Timothy* might know how to behaue himselfe in *Pauls* absence, in the house of God. Which house of God, because he mentioned it, he taketh occasion to define the same, euen to be the Church of God, the pillour and ground of truth. And taking his hint as it were from the last word of the definition, in the verse immediately before, which is truth; he taketh the like occasion to define the same truth, and so as it were descending downe from one thing vnto another; first defineth what that truth is, although he call it by another name, euen Godlinesse, and then setteth downe the parts of it. But before we come either to the one or to the other, he prefixeth a Preface before. So that this text might seeme to consist of three parts: of a Preface in the first words, *Without controuersie:* of a definition of Godlinesse or truth in the next, *Great is the mysterie of Godlinesse:* and finally of a description, or rather an enumeration

The parts of this text

Preface.

A definitiō

A description.

on

on of the parts thereof, being six in number: *Which is God manifested in the flesh, iustified in the spirit, &c.* So that if you will, you may call this text a short summe or symbole of our faith, or an halfe creed containing 6. Articles, or a small Catechisme consisting of 6. parts, or a breuiarie of christian religion comprehended in 6. principall points, or an Epitome of the Gospell comprised in 6. Aphorismes of diuinitie: to conclude, it may be tearmed the tree of truth which hath 6. branches, the first and lowest branch toucheth the earth, and the highest and top branche reacheth to the heauens, not vnlike to a pleasant fountain or welspring, that deuideth it selfe into six streames. But of these things seuerally as they lie in order in the text.

The tree of truth.

Without controuersie.

It is the common course and custome of the holy ghost, and of the holy prophets and Apostles, the penclearkes and secretaries of the spirit of God, thorow out the whole Scriptures, whensoeuer they mention anie matter of waight or moment, whither it be wonder or miracle, strange in our eies and hard to be beleeued; or oracle and misterie, darke to be conceiued,

and

and obſcure to be vnderſtood; or an heauie iudgment and puniſhment to be powred vpon the wicked; or a gratious benefit and bleſſing to be beſtowed vpon the Godly, or any other thing that doth moſt neerely concerne our ſoules health and ſaluation, before they pronounce the one, or denounce the other; to the comfort and conſolation of the elect, and to the terror and horror of the reprobate; to prefixe a preface before the ſame for to rouſe vp their heauie ſoules, to waken their ſleepie hearts, to quicken their dull ſpirits, and to ſtirre vp their deafe eares, heedfully to heare, and reuerently to regard that which followeth; that they might make vſe and take profit, in faithfully beleeuing, and willingly allowing and approuing that which God commendeth and commaundeth in his word: As namely that moſt ordinarie preface, both in the olde & new teſtament; *Ecce, Behold*, as alſo that ſo common among the Prophets, *Thus ſaith the Lord*: likewiſe that ſo often in the Goſpell of our Sauiour; *I ſay vnto you:* and *verily I ſay vnto you:* and againe, *verely, verely I ſay vnto you.* And finally that which is ſo vſual with *Paul*, to keepe our ſelues within the compaſſe

passe of our Apostle, and of his Epistle; yea this first Epistle to *Timothy*, *It is a true saying, and by all meanes worthy to be receiued*, 1. 15. 3. 1. and 4. 9. But this which is here vsed, passeth all the rest, being an affirmation of the Apostle with all asseuerance, and a confirmation with all assurance: Signifying hereby, that the matter which followeth, is without all doubt, question, or controuersie; yea as the word it selfe purporteth in the Greeke, ὁμολογουμένως, *Hoc est certum, compertum, concessum, confessum ab omnibus*, as being certaine sure, granted and confessed of al men: and that therefore it is to be attended on diligently, receiued carefully, & kept faithfully. Against which if any obiect, that this is not onely not granted of some, but also vtterly gainsaied, and not onely doubted of, but flatly denied of manie; as first of Atheists, who neither acknowledge God nor Christ. Secondly of the Iewes, to whom this misterie is an offence. Thirdly of the Gentiles, to whom this Godlinesse is foolishnesse. Fourthly Turkes and Saracens, to whom this truth is a fable. Fiftly of Heretikes, to whom this doctrine is nothing els but errour and falshood. As

namely, of the Martionites, that denie Christ to be manifested in the flesh; of the Arrians, that denie him to be iustified in the spirit; of the Saduces, that say there are no Angels nor spirits: and therefore that Christ could not be seene of Angels. As also some Infidels, who neuer yet heard of Christ: and likewise many worldlings, which neuer as yet beleeued on Christ. And lastly of the Apellites, Christolites, and Carpocratians, which gainsay Christ to haue been taken vp, and ascended into heauen, but onely his Godhead and Diuinitie; and if any part of his humanitie and manhood, then his soule onely, and not his body, which they affirme to be resolued into the foure Elements: and therfore not this Scripture, nor no part thereof to be without controuersie. It may be answered, that as *Paul* himselfe that wrote this, was the faithfull seruant of God; and as *Timothy* to whom this was written, was likewise a faithfull Pastour of the Church; euen so that the Apostle doth auerre and auouch this in the person and behalfe of al the faithfull; the children of God, the members of Christ, the conuerts to the Gospell, the numberof the elect, the professors

fessors of the truth, the beleeuing brethren, as otherwise, not regarding and neglecting the crooked and corrupt iudgment of the world, and the contrarie opinion of the faithlesse, which are alients and strangers from the commonwealth of Israell, as being without God in Christ Iesus, who by reason of their ignorance doe dwell in darkenesse, blunder in blindnesse, and grope as it were at noone day, which neither care to learne nor can beleeue, because of their disobedience; and therefore casting them off, as it were in a reprobate sence. For according to the Philosopher, *There is no reasoning with them that denie the principles of Arte*; so there is no teaching of them that gainsay the Articles of our faith. But as hee also saieth concerning the humane sciences, *Oportet addiscentem credere*; that is, *He that will learne, he must beleeue*. So in the principles or fundamentall points of true religion, it is first requisite and necessarie, that a Christian man bee fully resolued, that they are true before he be instructed in them. And so no doubt are all the good and the godly, the elect and the faithfull, thoroughly perswaded of the whole Scrip-

ture of God, giuen by diuine inspiration, that it is most certaine and true, and euerie part and parcell thereof; and therefore do giue their assent and consent thereunto, not onely with their heart beleeuing it, but with their mouth confessing it, with boldnesse professing it, with zeale protesting it, and finally with their liues witnessing it, becomming not onely beleeuers, but also confessors and Martyrs of the same. So that our Apostle *Paul* might say safely and soothly, writing vnto such in way of preface, to prepare them to attention and intention, and without all contenrion, and to put them in minde of that wherein they before had been instructed and informed. *Without controuersie*, as being a matter aboue opinion without preiudice, and past all peraduenture, as containing nothing els in it, but demonstrations in Diuinitie. And thus much of the Preface or preparatiue of the Apostle. Now of the matter or misterie it selfe in the next words.

Great is the misterie of Godlinesse.

Misterie of Godlinesse

In these words is contained the second part of this text, euen a short summarie, sound and absolute definition of true religion, and the doctrine of the Gospel compriſed

priſed in the whole new Teſtament, here called of the Apoſtle *Godlineſſe*, as he tearmeth it, in the laſt words of the former verſe *Truth*, being both one, as he likewiſe calleth it often by the ſame name, euen in this Epiſtle to go no further. As in the chap. following, 4. 7. *Caſt away prophane and olde wiues fables, and exerciſe thy ſelfe vnto Godlineſſe.* And againe in the 8. verſe next after, *Bodily exerciſe profiteth little, but godlineſſe is profitable to all things, &c.* And thirdly, Chap. 6.6. *Godlineſſe is great gaine, &c.* In all which places marke a threefold notable compariſon and oppoſition. Firſt, betweene the vanitie of prophane fables, and the veritie of ſyncere Godlineſſe, in reſpect of the matter they both containe. Secondly, betweene the profit of the one and of the other, the one little, the other great; the one to a few things, the other to all things: as alſo of the promiſe, the one of the life preſent, the other of the world to come, in regard of the effects that followe them both. But eſpecially in the third place, where it is: ſecondly called and accounted great, here a great miſterie, there a great gaine; conferring and preferring it before all earthly gaine,

as being the chiefeſt good thing in this world, becauſe it is without contention and with contentment. As in compariſon whereof al wealth here on earth is but pouertie, all lucre loſſe, all aduantage dammage, and this in reſpect of the reward that belongeth vnto them both. Being all one indeede with that pure religion and vndefiled before God, euen the Father which *Iames* deſcribeth. 1. 17. to conſiſt in viſiting the fatherleſſe and widowes in their aduerſitie, and to keepe a mans ſelfe vnſpotted of the world; but with this difference, that *Iames* ſpeaketh there of the practiſe, and *Paul* here of the contemplation; the one of the vſe, and the other of the knowledge, he of the doctrine therein compriſed, our Apoſtle of the life therein commended. And here tearmed Godlineſſe, as it is oftentimes in the Scripture for three reaſons. As firſt in reſpect of the cauſe from whence it comes, which is God, from whom euerie good and perfect gift proceedeth; and therefore this moſt heauenly grace, much more of all the reſt: for otherwiſe of our ſelues, how can we attaine vnto ſo diuine a bleſſing? being all ſuch fooles as the Pſalmiſt, 14. 1. deſcribeth,

beth, which say in their hearts (howsoeuer otherwise we speak with our mouths) *That there is no God*. And those wicked ones, which the same Prophet mentioneth, which haue not God in all our thoughts. Finally, those vngodly persons which *Dauid* likewise inueigheth against, *which haue no feare of God before our eies*, except the Lord of his great goodnesse, powre his spirit, plant his feare, roote his faith, and engraft his grace in vs. For although we haue three sorts of preachers, which doe nothing els but preach & proclaime God vnto vs. As first Nature, which is the vnwritten law of God in our hearts, euen our owne consciences, which cannot but confesse and acknowledge euen by naturall instinct onely, that there is a GOD, and that one and alone true God, of which the blessed Apostle Saint *Paul, Romans* the 2. 15. which was the first and generall Preacher vnto all mankinde. The second preacher is the whole world, and all the workes that are therein, which first offer and proffer themselues vnto our eies, to view and see as in a looking glasse, the most mightie maker and creator of them: and secondly vnto our

3. sorts of preachers.

Nature.

The world.

hearts, to giue vs to vnderſtand and perceiue, that there is ſome excellent workeman and founder of this goodly Theater, and Royall Exchange: and finally to teach and tell vs, that he that framed and faſhioned all theſe things, was God himſelfe. Of which ſecond preaching *Dauid*, *Pſal.* 19. 1. *The heauens declare the glorie of God, and the firmament ſheweth foorth his handy-worke*. And of which *Paul*, *Act.* 14. 17. when he ſaith, *God left not himſelfe without witneſſe*. And againe, *Rom.* 1. 19. and 20. when he more fully ſaith, as that which may be knowne of God, τὸ γνωστὸν τοῦ θεοῦ, is manifeſt in his workes the inuiſible things of God, that is his eternall power and Godhead, being ſeene and conſidered by the creation of the world. The third preacher is the word of God it ſelfe, wherein God himſelfe, his goodneſſe, and glorie is preached vnto vs moſt plainly, proclaimed lowdly, and deſcribed fully, and that ſo perfectly, as neither he will require, nor we deſire any more knowledge as concerning him, wherein we may beholde him moſt cleerely, better then by the light of nature, which is as it were in the night, and darkely in compariſon, and that more euidently

The word of God.

dently then in the looking-glasse of his workes, which is but of steele, and therefore diuine in respect, when as in this as in a myrrour of Christall, God is seene openly and face to face, and especially in the word of the Gospell, the vaile of the temple being rent, and *Moyses* vaile being taken away. As our Apostle, 2. *Cor.* 3. 18. Notwithstanding, I say all which preachers and proclaimers, common criers and publike witnesses, which euidently testifie and certifie vs of God, yet are we so deafe and dull, that we wil not nor cannot heare, except the Lord boare our eares with the piercer of his spirit, as he did the eares of *Dauid*, as he confesseth of himselfe, *Psal.* 40. 6.

Secondly his *Truth* is also called here Godlinesse, in respect of the subiect matter which it containeth, which is indeede nothing els but God, and that one God in vnitie of substance, and three in trinitie of persons, and all that is to be knowne of vs concerning him, not concealed in his secret will, but reuealed in his manifest word; euen that which our Sauiour tearmeth, *Matth.* 16. 23. τὰ τοῦ θεοῦ; that is, the things which are of God, and not of men: which

Truth.

which *Peter* vnderstood not when he gaue ill counsell to our Sauiour, and therefore was worthily reprooued and called by the name of Satan, because he sauoured them not. And *Paul*, 1. *Cor.* 2. 14. τὰ τῦ πνεύματος τῦ θεῦ, the things of the spirit of God, which carnall or naturall man cannot perceaue or conceiue, because they are foolishnes vnto them; neither can they know or vnderstand them, because they are spiritually discerned: Againe which Christ nameth τὰ ἐπουράνια, euen heauenly things, which are opposite and contrarie to τὰ ἐπίγεια, earthly thinges in the same verse, and finally that which *Peter* calleth ῥήματα ζωῆς αἰωνίου, these words of eternall life, *Ioh.* 6. 68. which may be said to be the science of all sciences, being the knowledge of the only true God, and of him whom he hath sent, Christ Iesus, being of it selfe life eternall, *Ioh.* 17. 3. Yea as *Aristole* tearmeth his Logicke, ὄργανον ὀργάνων καὶ χεὶρ φιλοσοφίας; so may it be called, euen not the instrument of all instruments, but the instruction of all instructions, χεὶρ καὶ κράς τῆς σώτηρίας, euen the hand and holdfast of the power, and horne of our saluation.

Thirdly and lastly it is called *Godlinesse*, of

of the end or effect, becauſe it maketh or ought to make vs to liue a godly life: for as firſt *Dauid* ſaith of the Law, *Pſal.* 19.9. and of the iudgement thereof, that they are true and righteous altogither; and then *Paul, Rom.* 7.12. that the law is holy, and the commandements holy, iuſt, and good. So *Paul* of all Scripture, which is giuen by diuine inſpiration of God; That *it is profitable to teach, to improoue, to correct, to inſtruct in righteouſnes, that the man of God may bee abſolutely perfect to euerie good worke*, 2. *Tim.* 3. 17. but eſpecially of the Goſpell, which *is the grace of God, that bringeth Saluation vnto all men, and teacheth vs to denie vngodlineſſe and worldly luſts, and to liue ſoberly, righteouſly, and godly in this preſent world*, 2. *Tit.* 11. 22. which neither the golden ſentences of *Pythagoras*, nor the Ethnicke Ethicks of *Ariſtotle*, nor the prophane Morals of *Plutarch*, nor the vertuous Tables of *Cebes*, nor the ſtudious offices of *Tullie*, nor the wiſe politicks of *Lipſius*, although they ſhew the way of liuing well, and containe in them notable and excellent precepts of ciuill conuerſation, in all kind of good manners and behauiour, are able to effect, but onely this

The Goſpell.

power-

powerfull word of Godlineſſe, which can conuert the ſoule, and make a man on the earth, to be as an Angel in heauen, before whom all religions and profeſſions which carrie the name of pietie and Godlineſſe, are confounded, and fall as *Dagon* did before the Arke of the Lord. For as *there is but one God, which is, which was, & which is to come*, 1. *Apoc.* 3. *One Ieſus Chriſt, which is yeſterday, to day, and the ſame alſo for euer*, 12. *Heb.* 8. *and one holy ſpirit, which is aboue all, thorow all, and in all*, 2. *Epheſ.* 6. In compariſon of whom, all other Gods are but Idols; all other Sauiours, are but Seducers; and all other ſpirits, are but euill ſpirits of illuſion. Euen ſo is there but one word of God only, which endureth for euer; in reſpect whereof, all other wordes are but winde and vanitie; and but one truth of Chriſt, which is great and alwaies preuaileth; in regard whereof, all other verities are but fables and falſhood; and but one pure and vndefiled religion, which al men are bound to confeſſe & profeſſe; in compariſon whereof, all other religions are but ceremonies and ſuperſtitions: and finally, but one ſure and ſound Godlineſſe, which all Chriſtians ought onely to know

and

and practise; in regard whereof, all other shewes and zeales of Holinesse, are but impieties, impurities, and pollutions; euen this Godlinesse, which our Apostle here mentioneth, and I my selfe now commend vnto you, which is neither the abhominable Idolatrie of the Papists, nor the absurd Vbiquitie of the Lutherans, nor the confused communitie of the Familists, nor the Phreneticall extacie of the Brownists, nor the phantasie of the Anabaptists, but only the pure diuinity of the Protestants, which embrace the synceritie of the Gospell.

Great is the Mysterie.

As we haue declared what this Godlinesse is, so let vs now in order speake of the definition thereof, as it is here set down by our Apostle; calling it first a *Mysterie*, in regard of the matter therein contained; and secondly *Great*, in way of comparison. First therefore of the one, and then of the other. This word *Mysterie* in the Originall, signifieth an hidden secret, and not that which is hidden onely, but which is holy also of the Greeke μύειν, which is to teach deepe and diuine doctrine, from whence μύστης proceedeth, and σύμμυστης, an instructer or minister of the word of God

Definition of godlines

and

and Sacraments; and therefore the auncient Lattin Fathers alwaies translate this word, *Sacramentum tanquam sacrum secretum*; whereupon the fooliſh and vnlearned Papiſts, tooke the occaſion of that their foule error, in making ſo manie Sacraments: for whereſoeuer they found this word *Myſterium* in the Scripture; or *Sacramentum* in the Fathers, ſtraightway they being of a light credit, beleeued that therby was meant a Sacrament: and therefore beſides our two currant ſacraments which Chriſt himſelfe inſtituted, they haue coyned fiue other which are counterfait, making them al to be in number ſeuen, wherin they ſhewe themſelues guiltie of high treaſon againſt the diuine maieſty of God, in daring to be ſo bolde, as preſumptuouſly to counterfait his ſacred ſeales, and ſacrilegiouſly to take vpon them the perſon of God himſelfe, in robbing Chriſt of his Honor, and making newe Sacraments in his Church; and to conclude, in ignorantly abuſing this word, contrarie to the true ſenſe and meaning therof. For if that were certaine that *Myſterium* ſhould alwaies ſignifie a Sacrament, then ſhould there be manie more Sacraments then they themſelues

Miſterium.

ſelues make, ſith the ſame is ſo often vſed in the olde and new Teſtament, but eſpecially in the Goſpell, for then ſhould *the kingdome of God be a Sacrament, Mar.* 4. 11. *and the calling of the Gentiles, a Sacrament, Rom.* 11. 20. *the preaching of the word, a Sacrament, Eph.* 6. 19. *The iniquitie of Antichriſt, a Sacrament,* 2. *Theſſ.* 2. 7. *Faith, a Sacrament,* 1. *Tim.* 3. 9. *The name of the whore of Babylon, a Sacrament, Apoc.* 17. 5. And finally Godlineſſe in this place, a Sacrament. And many more beſides theſe which we cannot ſtand to repeate, becauſe in the Greek they are ſaid to be myſteries, which how abſurd and fooliſh it is, thoſe whom God hath induced with a wiſe hart of vnderſtanding and knowledge, may eaſily perceiue and diſcerne. And how iniurious they are againſt vs in calling vs Sacramentaries, for ſyncere vſing and rightly receiuing the Sacrament of the Supper, according to Chriſts owne inſtitution and inſtruction, when as they rather deſerue the ſame name in ſtamping out by the mint of their owne braine, more and other Sacraments then our Sauiour ordained in his Goſpell; as we worthely alſo tearme them ſacrificers, in that they ſeeme daily

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to offer in their Idolatrous masse a bloudy sacrifice propitiatorie, both for the quicke and the dead. But the vnskilfull and superstitious Papists, make not so honourable account and holy regard of this word Mysterie, and that for want of iudgement in the reading of the Scriptures and the Fathers; for vnto them may it be said in this respect, as our Sauiour in the Gospell vnto the Scribes and Pharises in the like, *Ye erre not knowing the Scriptures nor the power of God*: as on the contrarie part, the vulgar sort doe prophanely and irreligiously abuse the same, in tearming their vile and illiberall artes, their Mechanicall sciences Manuall craftes, by the name of Mysteries, they both running into extreamities, the one in enhauncing it too high, the other in debasing it too lowe, when as indeede to keepe the golden meane, we are to deeme so high of it, as to iudge it to be some heauenly and supernaturall thing: and therefore according to the phrase of the Scripture, and meaning of the holy ghost, we are to learne to call anie difficult and diuine secret by this name, as our Apostle tearmeth *Godlinesse* in this place, signifying hereby not onely generally, that

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the whole Scripture and the word of God contained both in the olde and new Testament, is a mysterie in this sense, and therfore likened of *Hierome, not only to a shallow fourd, wherein a lambe may wade; but also to a deepe sea, wherein an Elephant or Tyger may swimme.* Whereupon our Sauiour in respect of the profunditie thereof, willeth vs *Iohn, 5. 39. to search the Scriptures*; the word in the Greeke which he there vseth, Ερεύνατε, signifying a diligent seeking and enquiring, being a Metaphore or borrowed speech, taken from Didoppers or duckers vnder the water, which flock not aloft, but diue downe to the bottome, to finde and fetch any thing vp, called in Latin *Vrinatores ab vrino*, which is deriued of ἔρδυνῶ, or els from Miners, which doe not pare the ground, but digge deepely manie fadomes into the earth, for the gold, siluer, pearles, precious stones, or other mettals and minerals which there lurke & lie hid. As our Sauiour calleth the *Doctrine of the Gospell, the mysteries of the kingdome of heauen, Mat.* 13. 11. and therefore in another place he telleth his Disciples, that he had manie other things to speake vnto them, which were as then too heauie to carrie,

and too hard to bear away for them, which were not as yet able and stable pillours of Christs Church, but weake and young nouices in Gods house; for there is not onely in the Scripture milke fit for babes, which are vnexpert in the word of Righteousnes, but also strong meate which belongeth to them which are of age and perfect, which through long custome haue their wits exercised to discerne betweene good and euill, as the Apostle *Heb.* 5. 13. 14. Whereupon *Peter* also he saith of the Epistles of *Paul* a part of this Scripture, that there are manie things in them that are hard to bee vnderstood, which many peruert euen to their owne damnation; for as in humane learning and secular arts and sciences, there are manie matters verie hard to be known and learned; as the Axiomes of the Logitians, the Principles of the Mathematitians, the Aphorismes of the Physitians, the Maximes of the Lawyers, the Problemes of the Philosophers, the Emblemes of the Poets; euen so are there in the Diuine knowledge of godlinesse, manie difficult things to be vnderstood; the *Apocrypha* of the olde Testament, the *Apocalips* of the new Testament; and as prophane Authors

make

make mention of the leaues of the *Sibyls*, the Oracles of *Apollo*, the riddles of *Sphinx*, which no block-headed dunces like *Daus*, but onely pregnant wits as *Oedipus*, can expound and declare. So are there in the holy writers, manie darke speeches and hard sentences, as the Prouerbs of *Salomon*, and the Parables of our Sauiour, the visions of *Esay*, *Ezechiel* and *Daniel*, and the Reuelations of *Peter*, *Paul* and *Iohn*; which passe in obscuritie *Democritus* depths, *Heraclitus* darknesse, *Aristophanes* cloudes, *Platoes* members, *Aristotles* meteors and Metaphysicks, and *Scipioes* dreame; and which no naturall man by the helpe of reason, but only the spirituall man by the gift of wisedome can conceiue and perceaue, as our Apostle before. So that I say not onely generally in regarde of the whole Scripture, is Godlinesse here called a mysterie, but also particularly in respect of these speciall mysteries, hereafter named and set downe in their order; whereof the chiefest is the first, euen the greatest mysterie of all others, vpon which all the other depend, as consequences and coherents, euerie one of them containing in them, matter of great maruel and wonder, Godlines.

in the eies and eares of flesh and bloud incredible and impossible, surpassing the reach of humane reason, and surmounting the mediocritie of mans wit, as shall bee shewed at large, when we come seuerally to discourse of them. And thus much of the former part of this definition of Godlinesse; that is, of the *Genus* of it, which is *Mysterie*. Now therefore of the other part, which is the difference in the same definition, being here called not only a mysterie, but also a great mysterie.

Great.

In this word, our Apostle amplifieth this mysterie of godlinesse in way of comparison, preferring and extolling it aboue and before all mysteries; for euen in the chiefe points of our religion, in the principall articles of our faith, in the deepe mysteries of God, some are greater, more excellent and heauenly then other some. In which respect our Apostle calleth also the spirituall marriage, betweene Christ the bridegroome, and the Church his spouse, a great mysterie, *Ephes.* 5. 32. So called here great, as truth is said to be great and strongest, euen by the voice of all the people, 3. *Esd.* 4. 14. *As being greater and stron-*

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ger then wine, then the king, then women: As the Sunne and the Moone are called Great lights, 1. *Gen.* 16. in compariſon of the reſt of the Plannets, and all other fixt ſtarres being greater then any of them all. As Niniuie is called a great and excellent Citie, becauſe it was of three daies iourney, *Ionas,* 3. 3. As the ſtone that was laide againſt Chriſts Sepulchre, a great ſtone, becauſe it was the greateſt that could be gotten, *Mat.* 27. 60. This being great in three reſpects: firſt, in regard of the cauſe: ſecondly, of the matter: thirdly, of the effect thereof. *Great* therefore, becauſe the efficient cauſe and Author of this myſterie is great, euen God, *who is not an Idoll as the Gods of the Heathen, but great and terrible, Deut.* 7. 21. *euen a great Lord, feared aboue all Gods, Pſal.* 96. 4. and of whom againe the Prophet *Dauid* ſaith, *who is ſo great a God as our God? Pſal.* 76. 14. As in reſpect of our Sauiour Chriſt Ieſus, the mouth, word, and wiſedome of his father, the ſpeaker, opener, and vtterer of this myſterie, who is called the great prince *Michael, Daniel,* 22. 1. *and a great Prophet by the common opinion of the people, Luk.* 7. 16. *the great high prieſt by the Apoſtle,*

Myſterie great in 3. reſpects.

Heb. 4. 14. *and the great shepheard of the sheepe,* 13. 20. And in respect of the Apostles, the preachers and publishers of this mysterie, who were the great doctors of the people, and therefore called *Pillours of the Church,* 2. *Gal.* 9. *and great Apostles,* 2. *Cor.* 11. 5. *Yea, and greater then he, then whom there was not a greater borne of women, euen Iohn the Baptist.* For euen so great doth our Sauiour Christ make euery one of thē, when he saith, *He that is least in the kingdome of God, is greater then he, Luk.* 7. 28. For who so great as the Creator & founder of all the world? who so great as the great Sauiour and redeemer of al mankinde? who so great as those holy and heauenly Ambassadours of God, vnto all the people and nations of the world? Not *Iupiter* so great, the father of all the Heathen Gods, although the Romans call him *Optimum Maximum.* Nor *Diana Iupiters* daughter so great, although the Ephesians crie out neuer so often; *Great is Diana of the Ephesians.* Nor *Mercurie* so great, the interpreter and messenger of the Gods, although the Grecians name him *Trismegistos.* And according to the greatnesse of this God, so is the greatnesse of this mysterie.

sterie. Againe, it is great in respect of the matter which it containeth, and that not onely in regard of quantitie, but also of qualitie; as first great in quantitie, because it containeth all things requisite to bee knowne of God, and necessarie to be beleeued of vs, euen the whole dutie of man, consisting in two things, in fearing God, and keeping his commandements, *which is the end of all*, as *Salomon* saith; *and the sum of all the olde Testament*, *Eccl.* 12. 13. As also the summe of all the new Testament, which is compriſed likewise in two commandemẽts, *in louing God with all our harts, &c. and in louing our neighbour as our selfe; vpon which two things hangeth (as our Sauiour in the Gospell) the whole law and the prophets*, *Mat.* 22. 40. and this in respect of the whole Scripture in generall. Which may be called the great Pandects of Gods holy lawe, wherein all things are set down so perfectly and fully concerning our saluation, as that there is nothing wanting nor superfluous in the same, and therefore nothing to be added thereto, nor taken there from; insomuch, that it may be said of this booke of God, so called of the Greeke, κατ' ἐξοχὴν ἢ κατ' ἐπροχὴν, in way of

excellencie and singularitie, as being the booke of all bookes, as *Martialis* of *Liuie*:

Pellibus exiguis arctatur Liuius ingẽs, &c.

so, *Pellibus exiguis arctantur biblia magna,*

Omnia quæ tamen hæc nõ capit orbis habẽt.

Not as the Poet, that his studie could not holde, but as the Euangelists, that the *whole world could not containe the things that are compriſed therein, Ioh.* 20. 25. And last, which maketh the studie of the Scriptures, and profession of diuinity to be most hard, long, and infinit of all other, although to some shallow heads, shuttle braines, and simple wits, it seemeth to be a kinde of knowledge, that is plaine, easie, and soone learned, contrarie to the iudgement and prescript of *Esra*: in the 1. psalme, being a Preface to all the rest of the Psalmes, that for the necessitie, vtilitie, difficultie, and profunditie thereof, wee must meditate therein day and night, not in the booke of the Psalmes onely, but in the whole lawe of God; otherwise then a number of vaine worldlings do fondly suppose, who deem peeuishly & peruersly, that the holy Scripture is but a toy and trifle, and the matter thereof too base, as beeing too course and grosse for the fine edge of their politicke

sconces.

sconces. Such as *Galen* the physitian, who reading the first booke of *Moyses Genesis*, dispraised the same, as wanting sound and sufficient arguments of proofe; saying scoffingly, that *Moyses* the Author thereof, affirmed much, but confirmed nothing. As also *Alphonsus* the tenth king of Spaine, who reading in the beginning of *Genesis* the Historie of the Creation, found great fault with the first making of the world, and the things that are therein, and said blasphemously, that if he had been present at the Creation, he would haue ordained or ordered things in a better course. And as Cardinall *Bembus* saide vnto *Sadolet* a Byshop most irreligiously, when as hee comming vnto him, and finding him diligently studying the Scriptures, and painefully writing a comment vpon the Epistle to the Romans. Lay aside this trash and trumperie; such vanitie becomes not a man of thy grauitie. And finally as *Clement* the fift, Pope of Rome, most wickedly and Antichristianly said, that he might decree anie thing against the Epistles of *Paul* and the olde testament, as being greater then *Paul* or any other Author of the olde Testament, in the decrees of his Parli-

Parliament holden at Rome, called *Decisiones Romæ, 1. Dist. 10. cap. Si Papa.* Which common prophane opinion and corrupt iudgment, is the cause why so manie pregnant and proper wits diuert their mindes from the studie and profession of Diuinitie, and why also the multitude make so vile an account of the word, and the ministers therof, loathing that which they ought to loue; and contemning them, whom they ought to honour: As being the cause also of so manie superficial diuines, leane clergions, and speaking preachers, who thinke they haue a sufficient Librarie, if they haue a bible, *Caluins Institutions*, and *Peter Martyrs Common places* in English; and knowledge and learning enough, if they can Paraphrastically post ouer in haste a whole Psalme or Chapter at once, like vnto him that with light foote runneth ouer a quackmire for feare of falling in ouer head and eares, and can speake extempory, and that many houres togither, neither tying themselues to text nor time. But if we will beleeue *Austin*, we shall finde diuinitie to be a more deepe studie, and the Scriptures themselues to be more hard and profound, *Tanta est enim Christianarum profun-*

profunditas literarum, as he saith in his Epistle to *Volusian*; *vt in eis quotidie proficerem, si eas solas ab ineunte pueritia, vsq; ad decrepitam senectutem, maximo ocio, summo studio, optimo ingenio conarer addiscere, &c.* That is, *that such and so great is the depth and profunditie of Christian knowledge in the holy scriptures, as that a man might daily profit therein, and encrease his knowledge more and more; yea if he should doe nothing els but studie them euen from his childhood to his olde age, hauing the greatest leasure, vsing the most diligence, endued with the sharpest wit, and holpen with the best memorie*: giuing this reason thereof in the words following; *Tam multa, tamq; multiplicibus mysteriorum vmbraculis opaca, intelligenda proficientibus restant*. So manie and manifold mysteries remaine behind, to be vnderstood of them that haue alreadie profited therein, & that not only in the words, but also in the matter of the Scriptures; such depth of wisedome lieth hid therein, *vt annosissimis, acutissimis, flagrantissimis*, that euen to the most auncient, most wittie, and most studious for their infinite desire of learning, may be said that which the same Scripture hath in another place, when a man hath made an

end,

end, then doth he begin againe: ſignifying hereby, that he that is the greateſt *Rabbi*, and profoundeſt Doctour in the Vniuerſities, is but a ſcholer, and that of the loweſt forme in the ſchoole of Chriſt. And that therefore euerie wiſe Chriſtian, be he neuer ſo skilfull in the Scriptures, although he be ſo cunning with the Scribes & Phariſes, as that he can tell how often euerie word and euerie letter is contained in the Bible, may with ſage *Solon*, although an Heathen, ſay truely γηϱασκω̃ δ' αιει πολλα διδασκομένω; that is, *that he ſhall neuer ceaſe to learne, vntill he leaue to liue*, and this not onely in reſpect of the whole Scripture in generall is this myſterie of Godlineſſe, for the ſubiect matter that it containeth, great in quantitie as I haue already declared; but alſo in regard of this ſpecial graund myſterie of the manifeſtation of God in the fleſh, and of euerie one of thoſe particular branches, which depend and follow vpon the ſame. The which when I ſeuerally conſider I muſt needes crie out and ſay with the Poet,

Ingenium fateor tranſcendit copia rerum,
Materia vires exuperante meas.

For as concerning the firſt; it is ſo great a myſterie,

mysterie, that it not only passeth the reach of mans reason, but farre surpasseth the capacitie & conceit of Angels themselues, to comprehend the depth, length, breadth, and height thereof, containing many miracles, and comprising many mysteries in it; and vpon which dependeth the whole summe of our saluation, and the compleat worke of our redemption: and after the which in consequence and coherence, followeth all the rest of the Articles of our faith, all the promises of the Lord, all the mercies of God the Father, all the merits of Christ Iesus his sonne, all the fruits and effects of the holy Ghost; and finally, all the blessings and benefites which are bestowed vpon the Church, as shall be declared more at large hereafter in the due place. The greatnesse of the mysterie.

The second, his iustifying in the spirit; it containeth in it the mysterie of the Hypostaticall vnion, as in one person to be two natures, the Humanitie and Diuinitie of our Sauiour, to be both God and man, whereby he is become our only mediator; which darke mysterie none can vnderstand, but by the gift of wisedome, nor perceiue but with the eies of faith. The

third,

third, seene of Angels, a mysterie no lesse then the former, that flesh should be beholden of spirits, man to be admired of angels, principalities to testify of a wretch, and powers to beare witnesse of a worme, and no man. The fourth, he preached vnto the Gentiles as incredible a thing, as if a great Monarch of the world, should send his chiefe nobles with honourable ambassage to bruit beastes, offering and proffering holy things to dogges, and precious pearles to swine. The fift, beleeued in the world like the other, as impossible a matter for dumbe and deafe blocks, stocks and stones: first to heare, and then to beleeue, and to become the children of *Abraham*. And finally the sixt, receiued vp into glorie, the last miraculous mysterie, but not the least misticall miracle: for ignominie to become glorious, flesh to be made spirit, and earth to be taken vp into heauen. All which, when a man considereth, hee must needs say, *Great art thou O Lord, and great are thy workes, in wonderfull wisedome hast thou made them all.* But not onely is this mysterie great in matter in respect of quantitie, as *Loue is said to bee the greatest comandement, Mat.* 22. but also for qua-

litie,

litie, as charitie is ſaid to be the greateſt vertue. For firſt for whole godlines which containeth in it, the great promiſes and puniſhments, the great mercies and iudgements of the Great Lord, which he deſcribeth out vnto vs; the great Citie of the great King, the great doome of the great day, the great ſignes of the great Sauiour, μεγαλεια τῦ θεῦ, *Magnalia Dei, the great things of the great God*, ſuch as the eie of mã hath neuer ſeene, the eare of man neuer heard, the heart of man could neuer conceiue, ſuch as faith only apprehendeth, hope only taketh holde of, the ſpirit onely perceiueth, and grace onely receiueth, foretold of the Prophets, fulfilled of our Sauiour, promiſed in his word, performed in the life to come, here in deſire, there in deede, of which now the elect haue but onely a tacke and taſt, but hereafter ſhall haue a ful fruition and plenarie poſſeſſion: great in ioy, great in pleaſure, great in comfort, great in countenance; finally, great euerie way, and in euerie reſpect. And ſecondly, for this ſpeciall myſterie and coherents thereof, what thing greater then the Incarnation of Chriſt, then the manifeſtation of God, in the fleſh? and what greater then the

the iustification of Christs diuinitie, and his declaration to be God? what greater then the testimonie of elect Angels? what greater matter then the publishing of the Gospell, the conuersion of the Gentiles, and the ascention of our Sauiour? Farre greater then any mysteries that were before time, mentioned in the olde Testament, then the creation of the wide world, then the inundation of the earth, then the deliuerance of the Israelites out of Egypt, then the promulgation of the Lawe, and the returne of the Iewes out of the captiuitie of Babylon; which are all notwithstanding great miracles, and most meruailous in our eies. And as this misterie is great, first in respect of the cause, and secondly in respect of the matter, both for quantitie and qualitie, not onely generally, but also particularly, as we haue shewed at large: So thirdly is it called great, in respect of the effect thereof, for that it maketh them great which vnderstand and beleeue this mysterie, which make vse and take profit by it. As first generally Godlinesse, this mysterie made *Moyses* verie great in the land of Egypt, in the sight of *Pharaos* seruants, and in the sight of the people,

people, *Exod.* 11.3. This made *Dauid* haue a name like the name of the great men, that are in the earth, 1. *Chron.* 17. 8. This also made *Daniel* of great reputation with the people, *Dan.* 13. 64. Euen as *Alexander Pompey* and *Constantine* the great, so called for their great Artes & atchieuements, but particularly this great mystery of the Gospel, this manifestation of God in the flesh: for so saith our Sauiour, whosoeuer shall obserue and teach anie of the commandements of the Goſpell, the same shall be called great in the kingdome of heauen, *Mat.* 5. 19. And especially the precept of humilitie, and therein to follow the president of our Sauiour, and be *as a little child, he same shall be the greatest in the kingdome of heauen.* 18. 4. This made *Iohn* the Baptist great, as the Angell foretolde, that he should be great in the sight of the Lord, *Luk.* 1. 15. and not onely great, but the greatest Prophet that was borne of women. And yet such and so great is the effect of this misterie, that it maketh him that is the least in the kingdome of heauen, to bee greater then he, 7. 28. This made *Marie* great, as she confesseth her selfe saying, *he that is mighty hath magnified*

Humilitie.

me; and therefore her ſoule magnified the Lord, as it is in her Magnificat, *Luk.* 2. Is this myſterie then of Godlineſſe conſidered either generally or particularly? Great that we may adde an edge to that which hath been ſpoken, great, in reſpect of the ſoueraigne Author thereof, which is God, great, in regard of the ſubiect matter therof, the word and will of God; finally great in reſpect of the ſoule ſauing effect therof, to be great in the kingdome of heauen. Then if thou wouldeſt be brought to God, if thou care for thine owne ſaluation, if thou deſire euerlaſting bliſſe; renownce all other falſe religions, forſake all other vain profeſſions, make account of no other fond myſterie: there is but one way without wandring, and that is Chriſt; but one veritie without errour, and that is the Goſpell; but one life without death, and that is in heauen. This great myſterie in this text is that life, this truth is that veritie, and this Godlineſſe is that way, *Hæc via ſine dennio, hæc veritas ſine dubio, hæc vita ſine tædio,* as ſaith a learned Father. To this myſterie let all new inuentions, vnwritten verities and humane doctrines giue place; the Cabala of the Iews, the Alcaron of the Turke,

the

the obscurities of the Gnosticks, the profundities of the Valentinians, the illuminations of the Catharists, and the traditions of the Catholiks; all which must needs vanish away as the mistie cloudes before the sunne, and be scattered as the dust before the winde, and finally be consumed as the rods of the charmers of Egypt by *Aarons* Rodde: euen as all the Oracles of the Heathen ceased at the comming of Christ, and all the religions were put to silence by the preaching of the Gospell, and the euill spirits of Sathan which possessed men, were throwne out by the power of the spirit of the holy Ghost. To this religion therefore only ought all the faithfull christians to giue their assent and consent, which no Tyrant could euer extinguish, were he neuer so mightie or malitious, nor hereticke confute, were he neuer so learned or subtile, nor anie enemy conuince, were he neuer so powerfull or politicke: which may be for a time yclouded or ecclipsed, but shall neuer wholy loose her light, and pressed and depressed for a while, but shall neuer finally be oppressed; and lastly may be assailed and assaulted, but neuer vtterly vanquished. To con-

clude therefore, leaue all other Doctrines and cleaue onely to this myſterie, forſake all other profeſſions and betake thy ſelfe onely to this Godlines, caſt away all other falſhoods and holde faſt this truth; and let neither the buffetings of Satan, the baites of the fleſh, the pleaſures of ſinne, nor the golden apples of the would cauſe thee to let go thy holde, but holde it faſt for euer, euen to the end.

God manifeſted in the fleſh.

Thus much of this great myſterie of truth or godlineſſe, as it is here generally defined of the Apoſtle; now of the particular parcels and branches thereof in their due order. But firſt of the maine branche, out of which the reſt doe grow and flow, contained in theſe words. Man hauing loſt his firſt perfection, forſaken his former puritie, and made himſelfe ſubiect to corruption; in the beginning breaking Gods commandements, euer after tranſgreſſing the lawe of the Lord, and neuer ceaſing to ſinne, in thought, word & deed, not onely our firſt parents, the Authors of our iniquities, cauſers of our infirmities, and originall rootes of our pollution; but alſo all the children of men in their gene-

rations.

rations, in all times and ages of the world, as being the ſpawne of thoſe rebels, the corrupt fruites of ſuch rotten trees, the bitter water of vnpure fountaines, κάκων πρόγονοι κάκαιοι, foules of the ſame feather, birdes of the ſame brood, ſinners of the ſame ſtampe, ſinning ſonnes of ſinfull parents, according to that prouerbe of the Prophet; *The fathers haue eaten ſower grapes, and their childrens teeth are ſet on edge.* For as the Apoſtle *Paul* ſaith out of the Pſalmiſt, *There is none righteous, no not one, there is none that vnderſtandeth, there is none that ſeeketh after God, they haue all gone out of the way, they haue been made altogither vnprofitable, there is none that doth good, no not one, &c. Rom.* 3. And as the Prophet *Eſay, From the ſole of the foote vnto the crowne of the head, there is nothing whole therein, but wounds, ſwellings, and ſoars full of corruption*, 1.6. And finally as the Lord God himſelfe, *All the imaginations of the thoughts of mans heart are onely euill continually, Gen.* 6. 5. And therefore man to deſerue nothing els but condemnation, curſe and death: as firſt condemnation, for ſo the Apoſtle, *By the offence of one, the fault came on all men vnto cõdemnation, Rom.*

5. 18. Secondly curſe, for as ſaith the ſame Apoſtle out of *Deut.* 27.26. *Curſed is euerie man that continueth not in all things which are written in the booke of the Lawe, to doe them, Gal.* 3. 10. Thirdly death, for according to the commination of the law, whoſoeuer ſhall not performe euerie iote and tittle of the lawe, ſhall die the death: and the concluſion of our Apoſtle, *The wages of ſinne is death, Rom.6.* And the laſt with condemnation, curſe and death, not temporall or for a time, but perpetuall and for euer, becauſe man himſelfe was neuer able to beare and abide as the Lord himſelfe knew, who ſeeth all his frailties and infirmities; and yet it being neceſſarie that man hauing ſinned, man ſhould ſuffer; for that the ſentence of condemnation ſhould not be reuerſed, nor curſe of the lawe reuoked, nor the doome of death redeemed, but that one muſt needes die for the people, and one for all, and not that man alone, as being ſufficient, becauſe all men had trãſgreſſed; nor a beaſt being too baſe to ſatisfie, for ſo great and ſo manie treſpaſſes; nor an Angell, as being too weake for ſuch a puniſhment and paſſion. It pleaſed God the Father of his gratious goodneſſe,

to ſend downe his onely begotten ſonne out of his owne boſome, and it liked alſo Chriſt himſelfe the ſonne of God: yea God of God, light of light, verie God of verie God, of his owne intire loue, to vouchſafe to diſcend downe from the higheſt heauen vpon the earth, and to be incarnate, incorporate, and compaſſed about with our claiey mould, to take vpon him our vile and ſeruile nature, and to be manifeſted vnto the world in our weake, fraile and wretched fleſh, and to be borne of a ſilly, ſimple and ſinfull woman, to performe for man all obedience, and to reforme his diſobedience, to ranſome ſinne, and redeeme his tranſgreſſion, by his body to ſaue our ſoules, and by his owne death to purchaſe our liues, by his owne crucifying to take away our curſe, by his owne condemnation to obtaine a common ſaluation, and by his owne ſacrifice to make a generall ſatisfaction for all other vnto God his father, *O magna gratia, magna dignatio.* And this is that great & wonderfull myſtery which is ſo notably ſet out by the Euangeliſts in the Goſpell, which when we conſider, our ſpirite muſt needes be rauiſhed, our ſenſes benummed, our

Witts captiuated, and all our outward and inward parts and powers to be astonished, that the word should be come fleash *Iohn.*1.14. *and to be made of the seede of Dauid, according to the fleash, Rom.*1.3. *and being in the fourme of God, and thinking it noe robberie to be equall with God, should make himselfe of no reputation, and take vpon him the fourme of a seruant, and be made like vnto men, and be formed in shape of a man, Phil.* 2.6.7. which is such a misterie, that I may vse *Austin*, words in an other matter. Yet fitly applied to this purpose, *Vt altitudine ipsa rerum superbos terreat, profunditate atti tos teneat, veritate magnos pascat, vtilitate paruulos nutriat: in his* 5. *lib Genesi ad Lite: Chapit* 3. *that with the depth thereof, it terrifieth the arrogant, which thinke they can conceiue all thinges, with the hardnesse thereof, it will make men attentiue and studious, which otherwise would be idle and negligent; and with the truth thereof, will exercise the most perfit and able, which thinke all matters easie and plaine, and lastly with the proffite and fruitfulnesse thereof, will nourish the simplier sorte, which like younge sucklinges can hardly brooke anie strong meates*, and not onely such a misteric but such a greate misterie,

misterie, as what could be greater, *saith the same Father, that a virgin should cōceaue a sonne without the seede of man.* What greater, then that God should be borne of a woman? and what finally greater then this, that she that confesseth herselfe a lowly handmaid, should become the mother of her owne maker? Where vpon *Austin* saieth vpon the *Magnificat*, *Misterium incarnationis verbi super omnia constat esse ineffabile.* Wherein are not only manie, but also greate miracles, as that a virgin should become a mother, God a man, and the Creatour a Creature, that truth should come out from the Earth, that Righteousnesse should looke downe from Heauen, that maiestie shuld take vpon it Humilitie, that he that is the Auncient of daies; and was for euer before all daies, and created euery day, should be borne in a daie to deliuer vs from the euill of euerie day, that he by his birth, should bestow vpon his mother the gifte of fruitfulnes, &yet not take away from her the vertue of virginitie, that he that in the beginning of the world made the first *Adā*, according to his own Image and similitude, should make himselfe afterwards in the ending of the world

Greate miracles.

according

according to our ſimilitude and likeneſſe, deſcending downe vnto vs by that which he tooke of ours, & deliuering vs by that, which remained in himſelfe, conceiued by the holy Ghoſt, not of the ſubſtance, but by the power thereof, not by generation, but by benediction, Finally not by propagation, but by ſanctification, and his Mother conceauing him, not by man, but by God; not by ſeede, but by the ſpirit, not by humaine meanes, but by the ouer ſhadowing of the moſt higheſt. So that as he was borne without Carnall copulation, ſo was he brought forth with out mortall corruption. And as he was firſt borne of his Father before al worldes without a mother, and did create the world; ſo ſecondly was he borne of his mother in the world without a father, that he might conſecrate by his deuine Maieſtie inuiſible, by his humaine birth viſible in them, both wonderfull, of the one as impoſſible to be expreſſed the *Prophet* ſaith, *And who ſhall declare his generation? Eſaie.* 53. Of the other as neceſſarie to be knowne and credible to be beleeued, The Euangeliſt; And the birth of Chriſt *Ieſus* was after this māner, *Math* 1. Before he was borne abiding in the bo-

ſome

some of his father, and yet filling the wombe of his mother, in the time of his birth the euerlasting Father in heauen, and yet a Young infant vpon the Earth after birth, *a light shining in the world, as Iohn, and yet dwelling in the light that cannot be attained vnto, as Paule; of which his birth and of the manner and ende thereof Austin hath these sweete words. Vt Sponsus processit de thalamo suo, vt gigas exultauit ad currendam viam, speciosus vt sponsus, fortis vt gigas, amabilis et terribilis, serenus & seuerus, pulcher bonis, asper malis, that is, he went forth as a bridegrome, &c.* Which manner of his bringing forth, was farre more strãg then any other birthes of mankind that were before, then that first of *Adam*, who was only formed of the slime of the Earth without man or woman, then the second, *Eue*, who was made of a ribbe of man only without any woman, and then the third of all men in generall both by man and woman, according to the ordinarie and common course of nature. This foure being by woman alone without man, a new thing, a strang matter, a wonderfull miracle, neuer the like seene nor hard of before. Yea such a marueile, as that the reporte

foure creations of man.

of

of it made an infant to skippe in his mothers wombe for Ioye, the Heauens to speake by a starre to declare the wonder of it, the wise men from the East to come from farre to see and be eyewitnesses of it, the Angels to singe in the Consort, and to shew fourth their gladnesse after it was made knowne vnto them, The sheaphards of Bethlem to runne in hast tobehould it, after it was declared vnto them, the auncient father Simeon, to desire to die and departe in peace after he had seene his saluation. Finally, this made the ould Prophetesse *Anna*, when as by the motion of the spirit this thing was reueled vnto her, to leaue her prayer to God, and to fal to praising the Lord Christ, and from fasting, to come not only to confesse him her selfe, but also to commend him vnto other. And such a misterie, as none was thought worthie to be messenger of the same, not a holy preist nor a deuine *Prophet*, nor a greate *Patriarch*, but an holy Angell and Archangel euen *Gabriell* that standeth in the presence of God. Whose countenance being terrible, his garments glorious, and his cõming sodaine, in visiting the virgin Marie, he troubled her, and yet his voice being pleasant,

pleasant, his words sweete, and his tydings gladsome, in saluting her comforted her; telling her that as she was the beloued virgin of God, and handmaide of God, so she should be the blessed mother of God, and spouse of God. And such a miracle, as whereby the word did not perish being turned into fleash, but fleash least it should perish cleauing to the word; that as man is both soule and bodie, so Christ might be both God, and man; not by confusion of nature, but by vnitie of person, and this conceaued and perceaued not with the Eies of the fleash, but with the faith of the harte, the only begotten and the first begotten of his Father, and the first begotten of his bretheren lying in a manger, & filling the whole world, wrapped in swadling clothes, and thundering in the Cloudes; sucking on earth the pappes of his mother, and yet sitting in Heauen at the right hand of God his Father; and is finally such a greate mysterie as that it compriseth the principall Pillour of our faith, the most certaine groũd of truth, the strongest foũdation of the Church: wherein we are to consider first, the vnspeakeable loue of God the father towards vs,

who

who would not ſpare his owne and only ſonne, but freely gaue him to ſaue vs. And our Sauiour in the goſpell, *God ſo loued the world, that he gaue his only begotten ſonne, &c.* Secondly his owne incomparable loue in ſhewing himſelfe ſo kinde and courteous vnto mankind as to ſuffer himſelfe to be caſt in his mould, to be clothed with his fleaſh, & to be compaſſed about his infirmities which he himſelfe commendeth, *Iohn.* 15. 13. Saying to his diſciples, *greater loue then this hath no man, &c.* Both which their loues our Apoſtle *Paule* ſetteth out moſt liuelie, *Rom.* 5. 8. when he ſaith, *God ſetteth out his loue towards vs, ſeing the while we were yet ſinners Chriſt died for vs.* And thirdly our Sauiour Chriſts lowly humilitie herein likewiſe appeareth as Paule alſo declareth the ſame, *as that he being in forme of God, and thinking it no robberie to be equall with God, made himſelfe of no reputation, &c. Phil.* 2. 6. 7. Here then firſt we are to know for our inſtruction the two natures of Chriſt, ſecondlie the deſtinction of both his natures, as firſt his diuinitie, in that the Apoſtle calleth him God, and then his humanitie in affirming him to be manifeſted in the fleaſh, Thirdly the

2 natures of Chriſt.

Three diſtinctions.

the *Hipostaticall* vnion and communitie of of properties in one & the same persone of our Sauiour, three deepe misteries contained, and couched in three words *in quibus* saieth *Beza* verie briefly *duæ ponuntur, distinguntur, vniuntur naturæ Christi* whereby three sorts of Heresies are confuted. First the *Arrirans* that denie the diuinitie of our Sauiour Christ secõdly the *Marcianits* who gaine say Christ to haue a humaine and fleashlie bodie, but only an heauenly spiritual bodie, thirdly the *Nestorians*, who affirme Christ to haue two persons, one of his Humanitie, the other of his diuinitie, and that his manhoode was deified and changed into his godhead. Secondly we are to learne for our edification, that we may make vse and take proffit in our life and conuersation by this misterie, euen three thinges *Austin* comprehendeth them together in one sweete sentence, Ser. 22. *De tempore* in these words, *omnis Natiuitatis schola est humanitatis officina patientiæ massa, virtutis agonia.* First humilitie in following him in the like lowlinesse, in making our selues equall with them of the lower sort, as *Paule* exacteth, secondly Patience, whereof he shewes himselfe a presi-

3 things to be lerned by this misterie.

dente,

dent, that we ſhould follow his ſteppes in conſtantly bearing and abiding all kind of aduerſitie and of affliction, as *Peter* admoniſheth. And finally vertue, and eſpecially loue, that we ſhould loue one another as Chriſt hath loued vs, as our ſauiour himſelfe cõmãdeth. Thus much of theſe words, as hauing a general vew of them, but now let vs ſift the ſame more narrowly and particularly conſider them not in waie of ample diſcourſe, but in manner of a ſhort ſurvey as firſt to declare what manifeſtation this was, and ſecondly the forme thereof. For *Paule* here ſaith, *not only that God was manifeſted, but alſo ſheweth how: in the fleaſh*, we read in Prophaine Hiſtories, that the Gods of the Heathen, as firſt *Iupiter* the greate Father of theſe Gods, that he did metamorphoſe himſelfe into diuers ſhapes and formes of ſundrie Creatures. As into a Bull when he laye with *Europa*, into a ſwanne, when he begat of *Leda*, *Caſtor* & *Pollux*; and into *Amphritrio*, a man when he begatt of *Alcmena Hercules*, of which the Poet.

Nã Deus humana luſtrãs ſub imagine terra

And likewiſe the other Gods, that they tooke vpon them the like ſemblance to the ſame

ſame ends and purpoſes as *Apollo*, when
he changed himſelfe into a crowe, *Bacchus*
nto a goate, *Diana* into a catte, *Iuno* into
Cowe, *Venus* into a fiſhe, and *Mercurie*
nto the bird *Ibis* As *Ouid* conteineth thē
together *Metamorph. 5.*

Delius in Corno proles Semeleia capra.
Fele ſoror Phebi niuea Saturnia vacca
Piſce venus latuit Cyllenius Ibidis alis.

But theſe are but Poets faininges, be-
g the Painters out of falſe fables, as ſha-
owes of ſome other truth, as that theſe
ortall creatures ſuppoſed Gods and I-
lles of the Gentles, were in a manner
nuerted into ſuch brute beaſts, by their
cleane actions. Againe, we finde in the
ly ſcriptures, that *Satan tranſformed him*
ſfe into an Angell of light, 2. *Cor.* 11. 13. &
at the true Angels of God, haue often-
nes takē vnto them the ſhapes & forms
men, in which they haue appeared,
nen they haue beene ſente from Heauen
wne into the earth, and whereby they
ue not only ſpoken vnto men, but alſo
en and druncken with men. Yea we
all reade in the ould Teſtament and new
manie places, that the Lord God, him-
fe appeareth vnto his ſaints and ſeruants

in diuers ſemblances and faſhions, but eſpecially in the forme of fire. As when he appeared vnto *Moiſes in the flame of a fiery buſh Exo.* 3. *Vnto the Children of Iſraell, when he led them throughe the wilderneſſe in a Pillour of fire, Exod.* 13. and vnto the diſciples and Apoſtles, when the Holy Ghoſt deſcended in the ſhape of fire clouen tounges, whervpon *Auſtin* vſeth theſe words, *Hoc enim elementum eſt magnum ſacramentum De Symb. ad Catech. lib.* 3. *cap.* 9. As alſo the Lord ſome times to haue ſhewed himſelfe in other formes, as God the Father in the ſhape of a man, when he came to *Abraham*, ſitting at the Oake of *Mamre Gen.* 18. And God the Holy ghoſt in the forme of a *Doue*, when he appeared to *Iohn Baptiſt* after Chriſts baptiſme, *Math.* 3. But none of theſe before mentioned did keepe thoſe ſhapes and ſemblances which they tooke or ſeemed to take vpon them, but forſooke them immediately, after they had perfourmed what they would by that meanes. But our Sauiour Chriſt Ieſus, whē he was thus manifeſted in our fleſh, he tooke it not vpō him for a time, but perpetually, euen to be our eternall mediatour both God and man

world

world without end, and to continewe a preist for euer, after the order of Melchesidecke. And here we are to note, how properly the Apostle writeth, when he here setteth downe, that God, was manifested in the fleash, and not the Godhead, speaking as the logitians say in the *concrete* but not in the *Abstract*, being true in the one, as appeareth, but not in the other, as in the *Contract* becauſe it containeth in it the whole person of Christ, consisting of both natures, but not in the *Abstract*, for that it considereth the seuerall nature of his diuinitie only, which in noe wise can be manifested in the fleash, nor be confounded with his humanitie, vnlesse we will runne into *Eutiches* errour, and thinke that his manhood was not taken only but also absorpt and consūpt of his Godhead, which is a foule Heresie: so that it appeareth euidently, what maner, of manifestation this was.

Now therefore only in a word or two, lette vs speake of the forme it selfe, into which god is here said to be manifested, & so to passe on to the nexte branche of this misterie; becauſe we haue dwelt verie lōg in this alreadie which forme is here said to

be in the fleaſh that is in humaine nature. As that which was immortall, inuiſible, incomprehenſible and infinite, ſhould take vnto it a kind of nature, which was mortal uiſible, comprehenſible, and finite, yea which might be ſeene, touched, and handled, and like vnto vs in all reſpects, ſinne only excepted; not by conuerting the Godhead in to manhood, but by conioyning the humaine nature to the diuine, vniting them both in one perſon of Chriſt our mediatour, euen as *Iohn*, 1.1. witneſſeth *that which we haue hard, that which we haue ſeen which we haue looked vpon, & our hands haue handled of the word of life*, neither tooke he any other fourme either of any Creature vpon the earth, or of any power in heauē noe not of any Angell, but of the ſeede of *Abraham* onely, *Heb.* 2.16. And why? becauſe as the Apoſtle in the ſame chapter rendreth the Reaſon, for as much as the children were partakers of fleſh & bloud, he alſo himſelfe tooke likewiſe parte with them *Verſ.* 14 Here then fleſh is not taken for the naturall vitiouſneſſe, of mans corruption, as it is often times taken in the ſcriptures, eſpecially in the Epiſtle to the *Romanes* for the vnregenerate parte of man

contrarie

contrarie vnto the ſpirit, for then ſhould our Sauiour Chriſt be ſubiect vnto ſinne, as we are, which were blaſphemie to affirme, but for the whole naturall and true eſſence and ſubſtance of a mortal man, both of reaſonable ſoule and of humaine fleaſh ſubſiſting, and not of body only, leaſt we fall into the Erronious opinion of the *Apollinariſts*. And thus much of this maine branche of this greate miſterie: now of the nexte.

Iuſtified in the ſpirite

As this is an annexiō vnto the words, going before, ſo is it an amplification of the former miſterie, as if the *Apoſtle Paule* had ſaid, although Chriſt the ſonne of God and God himſelfe was manifeſted in the fleaſh, as he hath ſet downe more at large *Phil.* 2. Yet did the moſt glorious ſhine and ſigne of diuine power and Godhead manifeſtly appeare and ſhew fourth it ſelfe which here is called ſpirit: as the ſame is expreſſed more plainely. Firſt by our Apoſtle *Romans.* 1.4. when he ſaieth *that he was declared mightily to be the ſon of god, touching the ſpirit of ſanctification by the reſurrection from the deade*, as being one notable and notorious action of his ſupernatu-

tall, vertue. Secondly by *Peter*.1.3.18.by an other ſemblable acte, euen the worthy worke of his paſſion, *As that he was put to death according to the fleaſh, but was quickned in the ſpirit*. And thirdly *Iohn*.1.14.*that the word became fleaſh and dwelt amongeſt vs and we ſawe the glorie thereof, as the glorie of the only begotten ſonne of the father full of grace and truth*. So that to iuſtifie in this place is not to make or pronounce one Righteous or iuſt, which is not ſo indeede as this word is taken. *Luke*.16.15. in thoſe words of our Sauiour vnto the *Phariſies*, *Ye are they which Iuſtifie your ſelues before men, but God knoweth your harts, &c.* And *Luke*.18.14. in that concluſion of the parable and diſinitiue ſentence of our ſauiour betweene the Phariſie and the publican, whē he ſaith that, *the one departed hō, rather Iuſtified thē the other*. And finally as it is taken ſo often in the Epiſtle to the *Romans*, where our Apoſtle handleth that cheife pointe of our Religion euen our Iuſtification, but eſpecially, *Chap*.3.28. In thoſe words. Therfore we cōclude, that a man is iuſtified by faith, without the workes of the lawe. But this word here ſignifieth to approue, ſhewe forth, or declare a man to be ſuch an one,

by

by certaine ſignes and ſure tokens, by infallible Arguments and euident demonſtrations, ſuch as cannot be refelled or refuted As *Pſal.* 51. in thoſe words of the Prophet *Dauid, Againſt thee alone O Lord haue I ſinned, and done this euill in thy ſight, that thou mighteſt be iuſtified in thy ſayinges, and cleare when thou art iudged. And Math.* 11. 14. where our Sauiour ſaith, *And wiſedome is Iuſtified of her children meaning himſelfe.* So likwiſe is it taken *Luke.* 7. 20. where the *Euangeliſt* declareth that the Publicans iuſtified God: for thoſe things that are exactly perfect and exquiſitly abſolute without any want or default, and therefore allowed and liked of all, are ſaied by a common Phraſe of Scripture to be iuſtified. Whereby *Paule* ſetteth out vnto vs the might and maieſtie of our Sauiour, not in outward habit and appearance, or in externall pompe or power, but in inward ſpirit and deuine vertue, in mightie miracles, wonderful workes, heauēly doctrine, moſt glorious, greate, and other incomprehenſible effects, by which word and Phraſe the Apoſtle endeauoreth to take away all kinde of weake diffidēce or diſtruſt, which might any way be conceaued in our harts

by taking offence at the lowe and baſe eſtate of Chriſts our ſauiours mãhood, which ſeemed to be ſo, vile, abiect, and contemptible, as ſome ſuppoſed him to be only a baſe and ſilly man. As likewiſe by ſpirit in this place, is not onely meante that mortified and regenerate partes of man, which is contrarie to the fleaſh, as it is vſually taken in the ſcriptures, and eſpecially in the Epiſtle to the *Romans*, but for what ſoeuer was and is in Chriſt extraordinarie & ſupernaturall aboue cõmon manhood, and mortalitie. As if the Apoſtle *Paule* had ſaid, although he was cloathed with our fleaſh, combred with our frailties, & cõpaſſed with our infirmities, yet none of theſe, did weakẽ the power of his truth, the flower of the glorie of his diuinitie or once derogate from the honour of his maieſtie. As that although he was verie mã, yet not withſtanding he was true God, *& although he tooke vpon him the fourme of a ſeruant, yet he thought it no robberie to be equall with his father, Phil.* 2.7. *for in him remaineth all the fulneſſe of the Godhead bodily. Col.* 2.9. *And he was the brightneſſe of the glorie, and ingrauen fourme of the ſubſtance of God his father, Heb.* 1,3. As it may appeare throughout the

the whole historie of the Gospell, whereby he is described vnto vs to be mighty indeede and in word: for so first he approued himselfe to be God, in his birth, in that he was borne after the common order and māner of men, his mother being ouershadowed by the power of the most highest, and himselfe cōceaued by the holy ghost. Secondly at his inauguration & consecration after his baptisme, when as by the liuely voice and diuine oracle from heauen he was pronounced and proclamed to be the Sonne and heire apparent of God his father. Thirdly in his temptation, when as he vanquished *Sathan* in a *Monomachie* or single combate, and made him voide & flant from him: Fourthly in curing al kind of sicknesses and diseases, by taking a way both the cause & the effect. Fiftly in knowing both the thoughts and harts of men, as it appeareth oftētimes in the Gospel. Sixtly in stilling the winde & calming the sea, and in working other strange signes and wonders. Seauenthly in his Passion, when as the weakenes of his fleash was succoured and sustained by the strength of his Godhead. Eightly in his Resurection, in that he was able to laye downe his life, and

to

to take it to him againe. Ninthly in aſcē-ding vp into Heauen, for as our Sauiour in the Goſpell *Iohn.* 3. *No man hath aſcended vp into heauen, but he that deſcended downe from Heauen euen the ſonne of man, which al ſo is in Heauen.* And tenthly, in ſending downe the Holy Ghoſt his bleſſed ſpirite, which proceeded as well from himſelfe as from God his father; Inſomuch that we can not but confeſſe and ſay with *Nicodemus* the Phariſie that none can doe ſuch things as theſe except he came from God or ex-cept he were God himſelfe; without que-ſtion, therefore to be iuſtified in this place is as *Athanaſius* in his booke *De ſurrectiō-ne carnis explaineth it. Iuſtitiam habere nō humano more ſed diuina puritate* that is to be iuſt and Righteous in himſelfe, and of himſelfe, not according to humaine quali-tie, but by a diuine ſpirit: for ſo ſignifieth this *Hebrue Phraſe*, in this place, and in reſpect of vs being allone with that which our Apoſtle hath. 1. *Col.* 1. 30. *that he is be-come our righteouſneſſe, redemption ſanctifi-cation, and ſaluation, being the whole and ſole ſcope*, and hope of their faith which by the ſame ſpirit, doe beleeue & putte their truſt in him, not reſting or relying vpō any other

mean

meane or merrit what so euer. And of this iustifiyng had not only our Sauiour Christ the testimonie of his owne spirit euen the Holy Ghost, which was a witnesse vnto *Iohn* the Baptist, whē he descended downe vpon him invisibly in the forme of a doue. *Math* 3.16. Which heauenly vision was a diuine oracle and siuely voice of God himselfe, which the Lord caused to appeare vnto him, that when he knewe not our Sauiour it might be as an infallible token to discerne him from all other, as he himselfe confesseth. *Iohn* 1.33.34. *And I knewe him not but that he sente me to baptize with water, he said vnto me vpon whome thou shalt see the spirit come downe and tarrie still one him, that is he that baptizeth, with the holy Ghost. And I sawe and bare record, that this is the sonne of God. But also the spirit of the Saints and seruants of God which giueth testimony vnto themselues and their owne soules that our Sauiour is their Lord and God for so saith Paule in the person of all the electe and faithfull.* 1.*Cor.*8.5.6. Though their be that are called Gods, whether in Heauē or in Earth as there be many Gods and many Lords, yet vnto vs there is but one God which is the Father of whom are althings,

and

and we in him, and one Lord Ieſus Chriſt by whom are althinges, and we by him & againe, 1. *Cor.* 12. 3. *No man can ſay that Ieſus is the Lord but by the Holy Ghoſt.* But to drawe to an Ende for this point, and to make our vſe of this matter, we are heere taught that we ſhould laboure to iuſtifie our ſelues both before God, and man, not externally by carnall and earthly thinges, but internally after an heauenly and ſpiritual manner, not with the hypocritical Iewes in *Eſaies* daies 29. 13. *To drawe neere vnto God with their mouth and honour him with their lippes, but in hart to be farre from them.* And with the *Scribes*, and *Phariſes* in our Sauiour Chriſts time to be ſerious obſeruers of outward ceremonies and to be far from inward ſinceritie *Math.* 15. 8. not ſuperſtitiouſly with the vnfaithfull *Iewes*, and Idolatrous *Samaritans*, to worſhippe they know not what, nor ignorantly they knowe not how, nor blindly they knowe not where: but as the true worſhippers to worſhippe the father in ſpirit, & in truth; *for God is a ſpirit, and they that worſhippe him muſt worſhippe him in the ſpirit, and in trueth* *Iohn* 4. 23. 24. not to declare our ſelues to be thoſe of theſe laſt daies & perillous times,

which

which *Paule* foretould ſhould be in the world, hauing aſhew of Godlineſſe but denying the power thereof. 2. *Tim.* 3. 5. not to loue one another, in tougne & in word only, but indeede and in truth, as *Iohn* exhorteth vs for ſuch externall ſhewes, and ſemblances ſuch outward facing and gracing with ſuch deepe diſſembling and hollow harted hyprocriſie, God vtterly hateth and abhorreth: whē as we dally with God himſelfe, double with men, & deceaue our owne ſoules as may well be ſaid deceauing and being deceaued, making this world as it were a Theator the Church a ſtage, themſelues as actours and players, in ſeeming to be that which they are not, in diſguiſing thēſelues as it were with the ſide Robes, broad Philactaries, and lōg fringes of the ſcribes and Phariſes, vice masking vnder the viſour of vertue, profaineneſſe lurking vnder the couerture of holyneſſe, and falſehood hiding it ſelfe vnder the coulour of truth and veritie, which is not to follow the ſteppes of our Sauioure, who would only as it is here ſette downe, be iuſtified in the ſpirit, and thus much of this ſecond branch of this tree of truth now of the thirde.

Seene

Seene of Angels.

After that our Apoſtle had ſette downe in the wordes going before that double heauenly miſterie of our Sauiour Chriſt, that he was manifeſted in the fleaſh, and iuſtified in the ſpirit, he doth amplifie the miracle of that miſterie and the power of God, by a notable circumſtance of greate waight and moment, confirming and eſtabliſhing the ſame by the witneſſe and teſtimonie of high and Heauenly powers, as in matters of greateſt importance, are requiſit to be eye and eare witneſſes, not perſons of baſe and meane eſtate and credit, but ſuch as are of worthie eſtimation, and reputation, not mortall men of the inhabitances of the earth, who would be aſtoniſhed at the wonder of ſo greate a worke that Chriſt ſhould become a man, but euē the immortall Angels the hoſt of heauen, who were excedingly glad and reioyced to ſee the ſame withinfinite admiration prayſing the name of God, being ſuch a newe and ſtrang thing vnto them, as they neuer wiſht nor thought of before, for althoughe it be to begrāted that theſe Saints and ſeruants of God, which ſtand in the preſence of God, and behold the face of

God

God, doe know manie of the secrets of God, as being indewed with an excellent knowledge in heauenly mysteries,& therefore are called δεδρακοτες εις δεδρακοτες as seeing and perceauing much,and therfore did no doute vnderstand that the world should at length be redeemed and saued,and that Christ in time should be borne, and finally should suffer and be slaine for the sinnes of mankind. As we reade that the Angell *Gabriell* did foretell the same vnto the *Prophet Daniell* 9. *Dani*. Notwithstanding most sure and certaine it is,that they know not euerie misterie, & miracle of God,nor all the secrets of the Lords whole deuine counsels, and therefore not euerie particular circumstance of time,place, and person belonging to the incarnation; passion, and resurrection of our sauiour: neither yet knewe they the meanes, and howe these thinges should be brought to passe, Insomuch that all be it they sawe not this at the first, yet at the last the Lord vouchsafed to reuele the same vnto thē, and not onely to make them behoulders thereof, but also messengers and ambassadours of so glad tidinges, and reioysers of so greate a grace bestowed vpon mankind: As was

Gabriell

Gabriell not onely the foretellour of these happie newes in general tearmes vnto *Daniell* as is before declared; but also as legate *a latere* frō the lord God himselfe, the signifier and certifier, of all the particular circūstāces belōging to his incarnation vnto *Ioseph*, *Marie*, *Zacharie*, and the shephards as it may appeare in the beginning of the gospell: as first who should be his forerunner, euen *Iohn* the baptist the sonne of *Zacharie*, and *Elizabeth*. Secondly how he should be conceaued, euen by the holy ghost. Thirdly who should be his mother euen the virgin marie. Fourthly the place where he should be borne, euen in Bethlē the least of all the cities of Iuda. Fifthly his name whereby he should be called, euē Iesus, becausse he should saue the people from their sinnes, with many other specialties sette downe at large by the *Euangelists*, all which when it was perfourmed as the angell had propheſied, and had beene fullfilled as *Gabriell* had fore shewed to *Ioseph*, *Marie*, *Zacharias*, and the sheaphards of Bethelem, not only he himselfe, but the Angels of God likewise were rapte and rauished, as it were with ioy, when they saw it brought to passē, which made also an

host

hoſt of heauenly ſouldiers to ioine in con-
ſort, and to praiſe God and ſay. *Glorie be*
o God on highe, on earth peace, and good will
owards men. Luke. 2,13.14. The cauſe of
his their exceeding gladnes being this, not
nly for the common ſaluation of mãkind,
nd generall grace that had appeared vn-
o all, but for that the Lord vouchſafed
oth to ſhew them that fauour, as to make
hem the ſpectatours of ſo notable a mira-
le, & to giue them that honour, as to take
hem as witneſſes of ſo greate a miſterie,
r the ſtrengthning of our faith, enlarging
f our hope, the aſcertaning and aſſuring of
ur ſoules, and conſciences, in the vndou-
d truth thereof: and theſe as witneſſes in
e higher degree, as in the nexte wordes,
e deſcendeth to the teſtimonie of theſe
at are of lower accompt euen of men: &
re note the Proprietie of the ſpeech, the
egnancie of the Phraſe, which it pleaſeth
e bleſſed ſpirite of God in holy and hea-
nly wiſedome here to vſe, when as the
oſtle ſaith, that he was ſeene of Angels
d not that Angels did ſee him, ſignifying
reby, not any vertue in themſelues in
s reſpect, but Gods vouchſafing toward
em. Seing that is ſaid to appeare vnto

one, which is not in the beholders power to ſee it. As when one hath a ſtone before his eies, which he looketh vpō, we ſay not a ſtōe is ſeene of him, but he ſeeth a ſtōe the like of the ſunne, the moone the light, & the reſt of the viſible creatures of God here in the world the common and continuall obiects of our ſight, ſo that not of their owne nature nor by their owne power, nor through any abilitie that was in them, did they ſee the lord Chriſt; but only by Gods gift, grace, and goodnes, was the incarnate word reueiled vnto them, and many other miſteries which were before vnknowne of them; whereupon *Beda* ſaith, *Quod in natiuitate apparuit Angelis claritas, quæ non antea in veritate viſa eſt hominibus:* that is; that after the natiuitie of our ſauiour, there appeared a clearer brightneſſe in the angells, then euer indeede appeared before vnto men, and that in two reſpects: firſt in regard of the miniſterie of the Apoſtles, & ſecondly in reſpect of the knowledge of the people, being farre greater then was in the former times either in the prophets, or in the multitude. And therefore this holy hoſt of God euer after Chriſts manifeſtation in the fleſh, adioyned thēſelues vnto

vnto him as his guard, offered their seruice vnto him as his ministers, alwaies attended vpon him as his seruants, from the beginning of his humiliation and inauguration, vntill his heauenly exaltation and glorification, being not only messengers aboute his natiuitie, publishers of his birth, & choristers of the glad tidings thereof: as it is before declared, but also ministers vnto him not at, but after his temptation, least by their helpe he should seeme to haue vanquished Sathan, as he might haue had legions of Angels at his death and passion, as he himselfe said: but he would not, because he would be destitute of all heauenly aide and humaine succour, that he might humble himselfe to the death of the crosse. As he had the same ministring spirites proclaimers of his resurrectiō vnto *Marie Magdalen* and the other women, & to *Peter* & the rest of the Apostles, & as finally he thē had heauenly souldiers his waiters & attenders at his ascension, doing him homage, and giuing him honour, & shewing all seruisable dutie towards him in al respects, at all times, and in all places, being faine of their office, and forwarde to imploye their diligence about him, especially the greate

ſauiour and redeemer of the world, when as they are glad of a meaner charge, *euen to be miniſtring ſpirits to mē which are heires appointed vnto ſaluation* 1. *Heb.* 14. And here note, what greate accoūt and highe regard the bleſſed āgels are of in the ſight of God, in cauſing and choſinge them to be the eſpeciall witneſſes of his heauenly and holy miſteries aboue all other. And therefore finde we ſo ofté in the ſcriptures ſuch honorable mention of them, as that the holy ghoſt vouchſafeth to name and number them nexte, and immediatly vnto God the father, and Chriſt Ieſus his ſonne, as in that place *Luke.* 10. *He that confeſſeth me before men, him will I confeſſe before my father and his Angels &c.* and 1. *Tim.* 5. 21. *I charge thee before God, and the lord Ieſus Chriſt and the elect angels that thou obſerue theſe things &c.* And finally *Apocalips.* 1. 4 *grace be with you and peace from him which was, which is, to come, and from the ſeuen ſpirits, which are before his throne.* And in diuers other places of the Goſpel, where they are adioined with God or aſſociate with Chriſt as copartners with them of their glorie, but are aſcited and appealed vnto, as witneſſes of their grace. The vſe that we are to make

hereof

hereof is this, euen fully & faithfully to be leeue that to be true and most true, as the which no aduersarie in the world shall euer be of power to conuince, no heretique sufficiēt to gaine say, nor against the which the gates of Hell shall euer be able to preuaile, because we haue the sure & certaine Testimonie of the angels themselues, in confirmation of the soundnesse of this doctrine, so that we ought not to misdoute, or misdeeme the same, with the vnbeleeuing Gentiles and Iewes, except we wil be as incredulous as the Saduces themselues, who thought that there were neither spirites, not Angels, contrarie to many & manifest places of the scripture.

Preached vnto the Gentiles.

As an earthly Kinge and prince at the first inauguration of his person into his royall estate and gouerment, doth obserue this course, first to gather together the nobles and the peeres of the lande, & before him to appeare and shewe themselues, and to require of them their due and duetifull homage, fealtie and allegiance, and then afterwardes they to accompanie him to be publickly proclamed, before all the people as right & lawfull inheritour to the croune

and kingdome, and then of all his ſubiects for their parte to be ſo accepted, accounted, and regarded: and ſo laſtly, to aduance himſelfe in to his ſeate of honour & chaire of eſtate, there to be moſt glorioufly enthonized, crowned, and annointed with all princely pompe, & maieſtie. Euen ſo our heauenly King of Kings Chriſt Ieſus, in the degrees of the exaltation of his perſon, after his manifeſtation in the fleſh, and iuſtification in the ſpirit, which was as it were his firſt inauguration into his ſpirituall kingdome in the progreſſe of his proceedinges, was firſt enterueiwed and contemplated of the Angels his moſt noble creatures, powers, and principallities, who not only ſhewed vnto him diuine reuerẽce & obediẽce, but alſo did vnto him heauẽly honour and homage. After which it next followeth, that he ſhould in their preſence be publickely preached vnto the Gentils, to all the people, nations, and languages of the earth; as to his people and ſubiects, & then to be beleeued in the world, that is, intertained with all faith and fealtie, and imbraced with all loue and loialtie, in all the corners, & quarters of the world; and ſo finally to be receaued vp into glory,

that

that is ascended vp into the highest heauens ther to sit in the throne of his maiestie. These three thinges being the three last branches of this tree of truth, which we are to entreate of in the same order and with the semblable breuitie, as we haue done the former partes of this my texte. In the first whereof which we haue in hand are to be considered three thinges, *who*, *what*, *to whome*: for the first it is *w* euident *whoe*-uen he of whom we haue altogether spoken before the matter of this misterie of godlinesse, the sappe of this tree of truth, the subiect of my text, the contentes of the Gospell, the lords annointed, Gods Christ, God manifested in the flesh, Christ incarnate, Iesus incorporate on earth, and consecrate in heanen, God humiliated, & man exalted, God gracing man and man glorifying God: and what? Euen first manifested, secondly iustified, and thirdly seene, & fourthly preached. As greate a worke of wonder as any of the rest in all respectes, first for the person, so base, so vile, so miserable a man, the sonne of man, & a worme and noe mã to be proclamed a soueraigne sauiour, an heauenly king, an omnipotent God, incredible to be beleeued, impossible

to be perfourmed in the eyes of fleaſh and blood, that a woorme ſhould ſaue al men that the ſeede of a woman ſhould bruſe a ſerpents heade, that the dewe of the birth which was of the wombe of the morning, ſhould droune the greate *Leuiathan* with-all his dragons in the redde ſea: intollerable to be ſuffered in policie, for the greate ſtates and potentates of the world, for a poore babe, who was faine to haue an Inne for his lodging, a ſtable for his chamber, & a cracth or manger for his cradle, to be wor ſhipped of honorable eſtates, haue offered vnto him gould, mirrhe and frankencenſe, in ſignes and ſignificatiõ of his three fould office, that he was a royall kinge, an holie Preiſt, and an annointed prophet, yea for a carpenter, or carpenters ſonne as he was commonly called, and accompted, to be ſoueraigne monarch of all the kinges, key-ſars, and conquerours of the earth. And iniurious to be borne with in pietie as it ſhould ſeeme, for a baſe Nazarite and a rude Galeleã, to deface *Moyſes*, & diſgrace God, to abrogate the Law, aboliſh the ordinances, to fruſtrate circũſition and annihilate former cerimonies, as the offẽded Iewes did obiect againſt him. And in ſtead thereof

thereof to ordaine two new ſacraments, one of water, an other of wine, & to bring in a new doctrine, euen the Goſpell, & for the former prophets appointed by the Lord, to aſſigne new Apoſtles of his owne making, neuer harde of before. All theſe things were not only maruelous, but alſo odious and dangerous, in reſpect of his perſon, and therefore a deepe point of this miſterie of godlineſſe. Secondly in regard of the preaching it ſelfe, Preaching being at this time but a broaching of folly, and therefore called by *Paule* according to the common, crooked, and corrupt Iudgement of the world, *the fooliſhneſſe of preaching*, being taken for madneſſe, to crie as *Iohn* Baptiſt did in the wilderneſſe and our Sauiour himſelfe did in the temple *Preachers being called mad men*, as that ſon of the Prophet was in, *Iehues* time 2. *Kinges* 9. 11. *& drũckardes, as the Apoſtles were ſaid to be drunke with new wine Acts.* 2. *And bablers, as Paule was termed of the Athenians Acts.* 17. *diſturbers of ſtates and common wealthes, as Elias was called by Ahab a troubler of Iſraell.* 18. 17. *as Micheah likewiſe the ſame by Ahab an vnhappie Prophet,* 1. *kin.* 22. 8. *and as Ieremias, a diſcourager of the people by the princes*

of

of Iudea Ierem 21.3. *And as Amos a conspiratour by Amaziah the priest; Amos* 10. yea as our Sauiour Christ Iesus himselfe of the high preist & scribes, *a peruerter of the people a forbidder to paye tribute to Cesar & an affecter of a kingdome. Luke.* 23.2. *As Stephen of the people, elders, and Scribes a blasphemer, Act.* 6.11. *And Paule by Tertullus to be a pestilent fellow, a mouer of sedition among all the Iewes, and a cheife maintainer of the sect of the Nazarites Act.* 24.8. Againe; for the manner of this preaching contemned and condemned of all men, because it was not only bare and naked without a signe to countenance and confirme it, and therfore a scandall to the *Iewes*; but also plaine and simple without wisdome of words to shew & setit fourth, and therefore folly to the *Grecians*, 1. *Col.* 1.2. And besides for the men that did preach being homely and rude poore fishermen verie simple, ignorant and vnlearned Ideots. Lastly, in respect of the persons that were preached vnto prophaine Panims godlesse Pagans, Idolatours Gentiles, superstitious Grecians, to whome to preach, is as it is in the *Prov. Surdo narrare fabulam, euen to speake to dead and deafe men*, deafe in obstinacie, and dead in sin, giuen

uen ouer to vanitie, nusseled in ignorance, blundering in blindnesse, and almost cast of into a reprobate sense, euen as blockes, stockes, and stones, like vnto the Idoles which they worshipped, in whome neither the plowe of preaching could make any furrow, nor the seede of the Gospell take any roote, because neither the dewe of Gods grace could mollifie the soule of their hearts, nor the sunshine of his blessing fructifie the ministerie of his word in their soules. Notwithstanding all which; see the misterie, beholde the wonder, how this is brought to passe: for the person, though a vile woorme, yet a glorious Archangell or Prince of angelles, thought a meane mortall man, yet a mightie and immortall God, though a son borne and a child giuen, yet an euerlasting father, and the auncient of daies. Secondly for preaching, though folly to men, yet the wisdõe of God, though an offẽce both to the Iewes and Gentiles, yet the power of God vnto saluation, to the Iewes first, and also to the Gentiles though a stumblinge blocke, yet a sweete baite, whereby many soules were caught by the hookes of the Gospell. And for the preachers though poore fisher men

yet

yet powrfull fiſhers of men, though rude Galileans, yet honorable Apoſtles, though not puffed vp with humaine knowledge, yet inſpired with heauenly wiſedome. And finally the perſons that were preached vnto though Gētiles by generatiō, yet Iſraelites, by regeneration: though children of truth, yet of ſtones made the ſonnes of *Abrahā* though aliants and ſtrangers from the cō-mon wealth of *Iſraell*, yet free deniſons & cittizens with the ſaints. This therefore is the Lords doing to vſe the words of the Pſalmiſt *& it is meruelous in our eyes*, & yet although maruelous and miſtical, found by bleſſed proofe, and happie experience to be performed in vs, which were ſome-times Gentiles, but now chriſtians, by the greate power and gracious prouidence of God. But why was God manifeſted in the fleaſh, Iuſtified in the ſpirit? preached vn-to the Gētiles; becauſe otherwiſe he could not be beleeued in the world, ſo that with out this cauſe going before, the effecte which anſweareth in the next brāch, could neuer haue followed: for as the prophet *E-ſaie: who ſhould beleeue our report or to whōe is the arme of the Lord reuieled?* and as the a-poſtle *Paule; How ſhall they beleeue in him, of*

whome

whome they haue not hard, and how shall they heare without a preacher, so that faith must needes come by hearing, and hearing by the word of God preached. Esaie 5.3.1. *Rom.* 10. 15.16.17. But who preached not the workes of God by the creation of the world, although they after a sorte doe make manifest that, which may be knowne of God; they visible, shewing the inuisible thinges of him, that is his eternall power and godhead *Rom.* 1.19.20. and albeit as the Prophet *Dauid* saith *The heauens declare the glorie of god & the firmament sheweth forth his handie workes Psal.* 19.1: For these were but dumbe teachers, and the text & intendiment of there teaching was only this, that there was a God that made the world. But the worde of God by the mouth, and ministerie of man, speaking preachers which did plainely publish and proclaime, not by ocular demonstration, as the other, but auricular declaration and oracular manifestation, and the texte and drifte of their preaching being more, and a greater misterie euen God manifested in the fleash, that saued the world. And these not such preachers as *Iacob.* who said only that *Siloam, should come Gen.* 4.9. As

Moyses,

Moyses, that the Lord would raise vppe a prophet like vnto him Deut. 18. *as Balaam, that a starre should rise out of Iacob. &c. Numb.* 24. As *Dauid, I will preach the lawe whereof the Lord &c. As Esay, that a virgin shall beare a child and so forth. Esaie.* 7. As, *Daniell, that the most holy shall be annointed Dan.* 9. For all these were but propheticall Preachers, only such as saw him a farre of such as promised him to cõe in dwe time. But these both *Euangelicall* and *Apostolicall*, such as were eie-witnesses, and eare-witnesses of his comming, such as in presence pointed at him vnto the people, or being past, reached him vnto posteritie; & how? not obscurely and darkely as *Moyses*, that had a vaile before his face and without cõceite and vnderstanding, as vnto the Iewes who had a vaile before their harts, but after the vaile of the Temple was rente in sunder painefully with diligence, for they preached in season and out of season; as *Paule* to *Timot.* 2. 4. 2, plainely without ẽloquence as the spirit gaue them vtterance *acts.* 2. 4. and powerfully by heauenly influence, for it was not they that spake, but the holy ghost that spake in them, *Math.* 10. 20. As Christ himselfe preached with

power,

power, and not as the scribes, cõmanding as it were the hearts of men to yeeld reuerence and obedience to the Gospell, and conuerting manie soules at once vnto Christ: And finally to conclude, to whõe was he preached by them? euen vnto the Gentiles, new preachers deliuering an vncouth doctrine to a strange people, to whom they were sent as Ambassadours to a nation farre off, by our sauiour their Master, to carrie with blessed feete the glad tidinges of the Gospell, and not to one nation: for their charter & commission was larger, being commanded to teach all nations baptising them in the name of the father. &c. Being the Apostles and messengers of God, promising & profering grace and truth to all languages, degrees, sexes, callinges, and conditions, vnder the sun, being those seruants which were sent forth by the king, as is signified in the parable *Math*, 22. and *Luke* 14. which made a mariage dinner for his sonne, to call those that were bidden, who because the vnworthie Iewes which were first inuited, neglected dissolutely, and refused stubbornly to come, were cõmanded to go out quicly into the high places and streetes of the cittie,

cittie, and to bringe in the poore, & maimed, the halt, and the blind, and yet there being roome, to go out into the high waies and hedges, euen to al outlandiſh, and forreigne regions, countries, and prouinces of the outcaſt deſpiſed Gētiles, poore in mind for the want of the riches of Gods grace, maimed and halte in their ſoules, for lacke of the integritie of good life, blind in their hartes, for want of the light of the truth, to compel them by the force of their commiſſion, by the power of their preaching, by the efficacie of the word of the goſpell, to come vnto the wedding, of Chriſt Ieſus, vnto his ſpouſe the Church, as the gueſtes of the bridegrom, and frends of the bride, as the Apoſtles themſelues perfourming that in practiſe, which our ſauiour by the purport of the parable did propheſie ſhould come to paſſe, when as the Iewes being moued with indignation thereat, did forſake them and betake themſelues to the Gentiles did rēder this reaſon of this their doing, ſaying. It was neceſſarie that firſt the word of God, ſhould haue beene ſpoken vnto you, but ſeeing you putte it from you and iudge your ſelues vnworthy of euerlaſting life, loe we turne to the Gē-

tiles

iles *Act.*13.4.6. As it was oftentimes be-
ore tould vnto the Iewes euen to their
eeth. As first by the *Baptist*. *That God*
ould of the stonie harted Gentiles *raise vp*
ildren vnto Abraham, *Math.* 3.9. And
at the haughtie hills, that the loftie min-
ed Iewes which bare themselues bould
their mount *Synai* where their law was
uen, of their mounte Sion, where their
mple was builded, and where the Lord
omised his blessing for euer more,
ould be brought to lowe vallies, that is
e hũble harted Gentiles, that liued in the
llie of the shadowe of death, should be
alted, that the crooked affections should
e stregthned by the line & leuill of the gos
ll, and their rough waies, that is their
de and barbarous life, should be smo-
ed by the plainer of the word of God,
d finally that all fleash, that is all men,
d all manner of men, of what natiõ, lan-
age, degree, age, calling and condition
hatsoeuer, should see the saluation of
od. And this the Propheticall Euãgelist
t of the *Euangelicall* Prophet *Iohn* out of
saie.40.3. And secondly by our Sauiour
Math.8.11.22. *Bnt I say vnto you, that ma-*
e shall come from the East, & West, and shall

ſit downe with Abraham, Iſaach, and Iacob, in the kingedome of heauen, and the children of the kingdome ſhalbe caſt out into vtter darkeneſſe. And againe *Math.* 24.43. *I ſay vnto you that the kingdome of God ſhall be taken from you, and ſhalbe giuen to a nation, that ſhall bringe forth the fruites thereof.* And finally by *Paule* who in the .11. to the Romans telleth the Romaine Iewes, or Iewiſh Romans, that the natural oliues meaning the Iewes, were cut of, and the vile oliues euen the Gentiles, were grafted in their ſtead; and that the election of the one was the reiection of the other, the calling of the one, the caſting away of the other, the conuerſion of the one, the ſubuerſion of the other, the ruine of the Iewes being the riches of the world, and their diminiſhing the riches of the Gentiles, the one proceeding frō the ſeueritie, the other from the bountifulneſſe of God; as the Apoſtle amplifieth at large in the ſame chap. Whereby it is come to paſſe at this day (to apply it in a word vnto ourſelues, becauſe we haue beene ouer longe in this pointe) that we which dwelt ſometimes in darkeneſſe, blundred in blindneſſe, and groped at noone daie, & were the furtheſt

from

from the sunshine of the Gospel, haue bin made partakers of the gratious and glorious light thereof. So that of vs, that of the Prophet *Esaie*. 9. 3. and the *Euang Math*. 4. 16. The people which satte in darkenesse and in the shadow of death, haue seene a greate light and to them that sitte in the region and shadowe of death, a greate light is risen vp; may seeme to be most truely verified. Our dutie to cōclude being this, to labour by all meanes possible, to keepe and continue still amongst vs, this lampe and lanthorne of light, which Christ the light and life of the world hath vouchsafed to bestowe vpon vs, by his blessed appearance, least that, happelie, or rather vnhappelie happen vnto vs, which God threatneth to the Angell, and the Church of *Ephesus Apo*. 2. 5. Euen a remouing of the Candlesticke of his Church from vs, and an extinguishing of his word from amongst vs, and in turning the congregation of Christ in to the sinagogue, of Antichrist, or the changing of the consolation of our saluation into the abomination of desolation; but it followeth in the texte.

Beleeued in the world.

Marueile was it, and noe doute a great

meruaile that God manifeſted in the fleſh with the other miſteries appertaining thereunto, ſhould be preached by ſuch ſilly miniſters in ſo ſimple manner, & to ſuch ſinfull men; yet far more maruelous is it, that the ſame preaching ſhould not only take ſuch place as that it ſhould be receaued with ſuch regard and reuerence, but alſo be ſo harboured in there hartes, that it ſhould be embraced with credence and cõfidence; for of all thoſe marueiles which are found to be in the incarnatiõ of chriſt, the firſt is, *Deus & homo*, *That God ſhould become man*; the ſecond, *virgo et mater that a virgin ſhould become a mother*; and thirdly *Fides & corhumanum that fauth and mans harte ſhould make an harmonie togeather*. Which ſeeme to agree, like harpe and harrow; this laſt muſt needes be the greateſt, becauſe the other two, did make men only to wonder, but this did cauſe our ſauiour Chriſt himſelfe to marueile as is appeareth in the Goſpell *Math.* 8. 10. where it is ſaid that whē he heard the *Centurion*, declare his faith by his words, He marueled and ſaid to them that followed *verily I ſay vnto you I haue not found ſo much faith, noe not in Iſaraell*, for if we throughly

conſider

consider both what faith is, and the vertue and the excellencie thereof, and what man is, and his frailtie and infirmitie, we shall easily perceiue as greate a distãce betwene them, as is betweene heauen and earth, yea as greate a discordance as *Diapason*, nay as greate a difference as is betweene light and darkenesse, or the spirit and the flesh, betweene the which saith the Apostle there is πόλεμος καὶ στάσις *euẽ peaceleſſe, or ruceleſſe iarre and warre*, firſt for saith who knoweth not that *it is the beauẽly gifte of God Rom.* 4.16. *the precious fruite of the spirit Gal.* 5.22. *the cheifest cardinall Theological christian vertue* 1. *Cori.* 13.13: and therefore cannot be obtained, or attained vnto by any meane or merite of man: the rotten roote of whose originall corruption cannot bring forth so faire a blossome nor so sweete a fruite, but rather the contrarie, carnall heathenesh vice of infidilitie. Againe who will not say when as the faint fauourers of faith themselues, cannot but confesse so much, as *Bellarmine* in his preface before his controuersies, that faith is the first gifte of grace, euen in the matter of Iustification, the first motion of a reuiuing harte, and the first sense of spirituall

life, whereby the minde is ſtirred vp to hope, the will inflamed to loue, the toung moued to confeſſion, and the hand prepared to good workes; when as contrarie wiſe, we are ſo farre from this, as that we are deſtitute of the grace of God, *Rom.* 1. and ſo farre from quickning, that we are deade in treſpaſſes and ſinnes, *Ephe.* 2. 1. and finally ſo farre from this ſpirituall life that we dwell in the ſhadow of death: *Eſay* 9. 2. *Math.* 4. 16. yea that it is the firſt ground worke and foundation of the ſpirituall tẽple of the holy ghoſt, vpon which the wals of hope are reared vp, ouerwhich the roofe of charitie is laied, & where vnto the battlements of good workes are added as the full complement and beautifull ornament thereof: for ſo *Auſtin.* 22. *De verbis Apoſtoli: Domus dei credendo fundatur, ſperando erigitur, diligendo perficitur*, when as we one the other ſide, are nothing els, but the decaied and deſolate ruines of the fall of our firſt father, forlorne *Adam*, who was diſlodged and baniſhed out of Paradiſe; further that it is the firſt bright beame of diuine light, with which the ſpirituall ſunne of righteouſneſſe Chriſt Ieſus, illuminateth our blind hartes, darke-

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ned with ignorance, that the morning spring or dawning of our minds might proceed vnto the perfection of the noone day when as we of our selues, haue such a fleshie vaile cast before our hartes, yea such a starke blindnesse or rather such a blundering blindnesse, that though our eies be wide open with the Sodimites, Syrians and *Balaam*, yet we cannot perceaue the least peepe or appearing of anie glimpse, or glimmering thereof in our mind. Finally who is so ignorant in the scriptures, that hath not there redde, that faith is the only present, where with God is pleased, and appeased with vs? *for without faith it is impossible to please God*, the only salte that relisheth, & seasoneth all the cogitatiõs of our harte, the communications of our mouth, and the actions of our hands, from being sinfull, and vnsauerie in the sight of God: *for whatsoeuer is not faith, is sinne*, yea the maine post of our iustification, and saluation: for as the Prophet, *the iust man must liue by his faith*, and to conclude in a word; As the aduersaries of faith themselues affirme thereof, that it is the verie gate of heauen, without the which we can neither come to God, nor call vpon

him, ſerue him nor deſerue him. As *Caniſius*, in his Catechiſme. This for the excellencie of faith, in compariſon of our owne inſufficiencie, for being partakers thereof; now for our ſelues, what we are by nature, in reſpect of our weaknes and diſabilitie, the word of God, deſcribeth vs out in our coullers. As when the Apoſtle calleth vs, *ſonnes of wrathe, the children of diſobedience, aliants from the couenant of God, and ſtrangers from the common wealth of Iſraell*. Againe when as God himſelfe anatomiſeth vs out and ſaith, *that all the Imaginations, of the thoughts of our hartes, are only euill continually* Gen.6.5. *as Eſay a ſinnfull Nation, a people laden with iniquitie, a ſeede of the wicked, corrupt children, our heade ſicke, and our harte heauie from toppe to toe, no whole parte, nothing but wounds ſwelling, and ſores full of corruption, yea that we drinke vp iniquitie like water, and drawe one ſinne vpon another, as it were with cart ropes, and coards, of vanitie, Eſaie.* 1.4. &c. And as *Paule* hath cõpiled out of holy places, of ſcripture, *that there is none righteous, noe not on, &c. Rom.* Deſcribing vs in euerie power of the ſoule, & parte of the bodie, to be farre from the feare of God, and faith

of

of Christ. Moreouer when as our Sauiour telleth *Peter* in the Gospell for the confession of his faith, *that flesh and bloud hath not reueiled that vnto him, but his father, which is in heauen*; he signifieth our feebleness herein, that we are not capable of so greate a gift, as likewise *Paule*, that naturall and carnall man, cannot conceaue those thinges that are of God. And finally the same Apostle *that we cannot so much as thinke a good thought*, when as the disciples and Apostles of our Sauiour himselfe, farre before vs, in all christian perfection, although they neuer departed from the side of Christ himselfe, the founder of faith, and who therefore taught them his word so long, and wrought so often his miracles before them, to noe other ende but this, euen to engender faith in them, that his disciples might beleeue on him, as it appeareth euerie where in the Gospell: yet oftentimes were found as our Sauiour himselfe tearmeth them, to their blame and rebuke, sometimes, ὀλιγόπιστοι men of little faith. The feebleness whereof they often bewraied in their faintnesse and failing in following their Master Christ, so. times hardharted, as whose hartes would

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not yeald to receaue the impreſſion of faith, and ſometimes fooles, and ſloe of harte, to beleeue all that the prophet had ſpoken, all of them from the higeſt to the loweſt, ſhewing their weakneſſe & want of faith, in ſome reſpect or other. Firſt, *Peter* when ke walked on the water ſincking with his bodie into the ſea, as he fainted in faith, through the feare of his harte, when he diſſwaded our Sauiour from ſuffering, and when he forſooke and forſwore his Maſter. Inſomuch, that our Sauioure as he himſelfe tould him, was faine to praye for him, that his faith might not finally faile him: *Iames* and *Iohn* when as they affected the primacie & ſupremacie aboue their fellowes, and when as they would haue had fire and lightninge to come downe from heauen to deſtroye thoſe citties, that would not ha-bour our Sauiour. *Philip* and *Andrwe* in the miracle of loaues, whē they thought it vnpoſſible for our Sauiour to feede ſo many with ſo little. *Thomas* when as he would not beleeue that our Sauiour was riſē, vnleſſe he felte and handled him; and all the reſt of the Apoſtles, when as they could not caſt out the Deuill out of him that

was

was dombe and deafe, when as they consented with the reprobate *Iudas*, in disdaining that *Maries* ointment should be powred vpon our Sauiour, and finally in flying from their Lord and Master, when he was taken, and in counting the resurrection of our Sauiour as a fained thing, so that this cannot but be a greate misterie and maruelous wonder, that should be so generally accepted of all the world, which was so harde to be receaued of the Iewes themselues the people of God, who ought by faith, to haue expected their owne saluation, and by hope waited for the consolation of Israell, by the incarnation of their Messias Christ Iesus, the reconciliation of the word of the Gospell, and the operation of the spirit of God: insomuch that their incredulitie grewe into a common Prouerbe a mong the Heathen, as it is in the Poet, *Credat Iudaus Apella*, and so difficult to be accepted euen of the Apostles and disciples of our Sauiour themselues, whose hartes our Sauiour had so longe wrought and framed to prepare and make them readie to entertaine the same. As though it were easier to graue in stonie Marble, then to imprint

on

in soft waxe. And here note the Emphasis of the Antithesis which the holy ghost heare vseth making an oppositiō betweeñ faith and the world, as our Sauiour seemeth to signifie in the Gospell, when he saith. *When the sonne of man commeth shall he finde faith on earth? Luke.* 18. The world being as *Austin* calleth it *Muscipula diaboli*, the Deuils trappe, rather a receptacle of infidilitie, then an harbour of faith. For as the Apostle. *Totus mundo positus est in maligno*, and as *Iohn*, *all that is in the world, as the lusts of the flesh, the lust of the eies, and pride of life, is not of the father, but is of the world Epist.* 1. *Cap.* 2. 16. then the which there can be nothing more contrarie to faith. Yea and if the Apostle meane hereby, world by a *Senedoche* or *Metonomia*, as noe doute he doth that are in the world, *Continens pro contento*, the children of this world, euen the children of darkenesse, opposit to the children of the light in the Gospell, that world which *Iohn* saith, *which when the light came into the world, which made it knewe it not* 1. *Iohn.* 10. *That world which our Sauiour saith cannot receaue the spirite of truth, because it seeth him not, nor knoweth*

him

him 14. 17. That world that loueth his owne, and not those thinges which are of God, and out of which our Sauiour chose his disciples, and Apostles, taking them out thence, least they should perish with the world. 15. 19, which world for waiwardnesse, and wickednesse thereof may be called, *Mundus ab im mundicie per Antiphrasin*, being indeede inrespect of the ἀκοσμία a confusion of sin, & iniquitie, rather to be counted a ἀκοσμία then a κόσμος So that this must needes magnifie the greatnesse of this misterie, and amplifie the power of the Gospell, by whose force and efficacie, such a marueilous effect is accomplished and brought to passe aboue the reach of mans reason, beyond the capacitie of humain e vnderstanding, and against the crooked iudgemēt of the world; and thus much of this fifth pointe, that we may come to the conclusion of my texte euen the top branch of this tree of truth euen the highest degree of exaltation, and glorification of our Sauiour Christ Iesus.

And receaued vp into glorie.

This is the last but not the least, yea the deepest, and profoundest matter belonginge

ging to this miſterie of godlineſſe, euen the cheifeſt parte of this texte, the greateſt thing that could be ſette downe of the Apoſtle, and the loftieſt degree of our Sauiours glorification, and higheſt parts of his perfection that he could attaine vnto, being the corollarie and concluſion, not only of this excellent ſentence of ſcripture, but alſo of the whole Chapiter: and finally as the crowne and garland, guerdon and reward beſtowed on our Sauiour Chriſt Ieſus, for all thoſe things which he himſelfe atchiued, or cauſed to be performed for vs, mẽtioned in the former words: that is, that after he had skirmiſhed, vanquiſhed, and triumphed ouer ſinne, death, hell, and the deuell, and all other their cõplices and adherentes, hauing aſcended on highe, and led captiuitie captiue, he ſat at the right hand of God his Father, as in his chaire of eſtate, his ſeate of honour and throne of maieſtie, there to raigne and rule for euer. Where by as in the people of the world, through the obedience of faith there was a greate conuerſion, and alteration: ſo in the perſon of our Sauiour was there a wonderfull chang and diuerſitie as of humaine to be come diuine, of mortall

immortall

immortall, of temporall eternal, of vile glorious, of earthly heauenly, of naturall supernaturall, of carnall spirituall, of cursed blessed, of miserable happy, in so much that euerie hand is holden vp vnto him, euerie knee is bowed downe vnto him, and euerie tounge confesseth his name, *Phil.* 2.10. The word which here our Apostle vseth is ἀνελήφθη which was assumpt or taken vp; as first *Enoch* was *Gen.* 5.24. and after *Elias* was in the fierie chariot: both which were tipes and figures of this assumption of our Sauiour, which three are the only example of this kinde of assumption into heauen, and noe other besides, although our bold aduersaries the papists will presume to add a fourth, whereof there is noe mention in the scripture, euen in the assumption of Marie, and in the memorie thereof, doe celebrate a sollem festiuall daie in an holy honour of her, not only to make the assumptions vnder the Gospell to be equal in number with those of the Law, but also to make the mother of our Sauiour to be compared with him in his aduancemēt, & higheſt degree of his glorification: but whatsoeuer the word be in this place, it is also found *Acts.* 1.2.

as

as signifying, both an adioyning vnto other as otherwise the Grecians call it παραλαμβάνειν or προσλαμβανειν but also the prepositionἀνα purporteth a restoring againe or receiuing a dignitie or honour, of which he was partaker before, *when he thought it no robberie, to be equall with God his Father*, as our Apostle *Phil.* 2. or els finally as the Phrase wil beare, a recouering againe of his fathers fauour, as being accepted againe and receaued into the bosome of God his father, from whence he descended when he tooke vpon him our flesh. And yet the word being all on with that which al the Euangelists vse ἀναβη his assūption being nothing els but a volūtary ascentiō, a passion in him in respect of his humanitie, & yet an action of him in regard of his diuinitie; that as he saith of him selfe, as he had power to lay downe his life and power to take it againe vnto him euen so as he had power to descend to take vpon him our flesh, so likewise had he power to ascend to resume againe vnto him selfe his owne glorie being caught or rapt vp in a cloude as he was man, and yet taking vnto himselfe the winges of the morning to flie vp into his holy sanctuarie as he was God,

God, as a worme in respect of his incarnation in creeping on the earth, but an eagle in regard of his ascention in mounting vp into heauen. That as a captaine conquerer and Consull of Rome, when he had vanquished any enimie, won any cittie, or subdued any contrie, was wonte to ride in triumph with a royall Pompe before him, and a greate traine behind him, vp into the Capitoll, the gates whereof were wide open to receaue him. Euen so our Sauiour Christ Iesus, after he had ouercome Sathan, his grand enimie, and by death as the Apostle saith subdued him that had the power of death, and with all vanquished the graue and hell, and did triumph ouer them, Saying as it is in the Prophet *Esay* and *Osee* and the Apostle *Paule*. *Death is swallowed vp in victorie. O death where is thy stinge? O graue where is thy victorie?* and so ascended on highe and led captiuitie captiue, and made a shew of them openly, hauing his mightie armes of heauenlie souldiars with him. As the *Psalm.* 1. discribeth them. *The chariotes of the Lord are twentie thowsands of Angels, and he is in the middest of them,*

as in his holy place of Sinaie, and vnto whom the gates of the Capitoll of heauen ſtoode open, as being gladde, and readie to receaue him into glorie, as the Prophet *Dauid* expreſſeth the ſame *Pſalm.* 24. When he ſaith in the perſon of the Lord God. *Liſte vp your heades O yee gates, and be yee liſte vp yee euerlaſting dooers, that the King of glorie may come in*. Here then as our heade is exalted highly, and aduanced vnto his glorie, ſo ſhall we alſo his members be partakers of the ſame honour, for if we die with him, we ſhall liue with him, if we ſuffer with him, we ſhall be glorified with him. For as his Father appointed vnto him a kingdome, ſo hath he appointed vnto vs a kingdome *Iohn.* 5. As the father hath crowned him with glorie and worſhipe, *Pſalm.* 8. So will he being the greate ſhephard of the ſheepe, giue vnto vs an incorruptible crowne of glorie, as he ſitteth with his father in his throne, ſo will he cauſe vs to ſit with him in his throne, whē as our vile bodies ſhall be made conformable to his glorious bodie, of mortall becomming immortall, of corruptible becomming incorruptible, of carnall

carnall ſpirituall, of naturall ſupernatuall, of earthly Heauenly, finally of temporall eternall, in the kingdome of heauen, where they ſhall reape and receaue fulneſſe of ioye, and at the right hand of God haue full fruition and plenarie poſſeſſion of ſurpaſſinge Pleaſure for euer more. Which God the Father hath prepared of his mercie, and Chriſt Ieſus purchaſed by his merite for vs, thoſe which haue beene promiſed vs from the beginning of the wotld, and ſhall be perfourmed vnto vs after the ende of the world, in the Celeſtiall Paradiſe, where the Sunne ſhineth not, nor the Moone giueth noe light, and yet where the Sunne ſetteth not, nor the Moone changeth not, but where only the glorie of God and the Lambe giueth light *Ap.* 21. 24. Where there is pleaſure for euer without paine, victorie without skirmiſh, triumphe without warre, perpetuitie without time, deſire without default, ſweeneſſe without varietie, and varietie without ſacietie, where there is Ioye with out geſture, Knowledge with out diſcipline, and conference

without speache, where there is rest with out motion, partaking without enuie, and vnderstanding without reasoning, *vbi lex veritas, pax charitas, modus æternitas* as *Austin.*

FINIS.

THE FRVITS OF HYPOCRISIE.

MATTH. 23. V. 5.

All their workes they doe, to bee ſeene of men.

THeſe wordes which I haue reade vnto you, as alſo thoſe in the verſe immediately going before, are a confirmation in particular pointes, of that reaſon contained in the laſt words of the third verſe, of which I haue ſpoken at large heretofore. So that hauing before ſaid, that theſe Scribes and Phariſes, did far otherwiſe leade their liues, then they did teach and preach; now he addeth for the more certaintie and aſſurance of that which he affirmed before, that if they had any good thing in them at all in ſhow and in ſemblance, that the ſame was altogether

vaine and trifeling, falſe and fained, becauſe they had noe other thing in their purpoſe and intente, but palpably to pleaſe men & as it here appeareth to ſet out and ſhew forth themſelues. Theſe Scribes therefore and Phariſes did either moſt manifeſtly tranſgreſſe the Law of God, or els did ſo notoriouſly diſſemble, that they ſeemed to be altogether honeſt and holy, when they were nothing ſo nor ſo, hauing a foule viſage vnder a faire viſarde, for as all is not gould that gliſtereth, ſo all are not perfect that appeare ſo, nor all good and godly, that giue an outward gloſſe of integritie, and ſanctimonie. For as *Tullie* ſaith. *Frons, vultus, oculi, ſæpe mentiuntur, oratio vero ſapiſſime*, and as the Poet. *Fallit enim vitium ſpecie vertutis & vmbra* So that oftentimes counterfaite, in the militant Church here on earth (ſuch is the deceite of ſinne, & the faſhion of this world) goeth for currant, ſuch are the cloakes and coulours of hypocriſie; for euerie hypocrite is like the *Camelion*, that can chang himſelfe into euery coullour at commande and like to *Protheus*, who can Metamorphoſe himſelfe into euerie fourme forth with, and laſtly like vnto the wethercocke that can turne it ſelf according

according to euerie wind. And here may we behould and see the nature of sinne in generall, that it is neuer single of it selfe but hath alwaies some companions and copartners conioyned with it; not vnlike the serpēt *Hydra* a monster of many heads and to the beast mentioned in the *Apocal.* *Onwhich the whoore of Babilon is said to sitte having many heades, and many hornes.* But more particularly of the sinne of Hyprocrisie, who is not commonly alone, but carrieth with it diuers other iniquities. And is indeede the mother of aduice, as in this place it hath twined and twisted with it Ambition a bird of the same feather, and a sinne of the same stampe. These two being like vnto *Hipocrates* twins alwaies linked together, and in these Scribes and Pharises, their Hipocrisie engendring ambition in them as it appeareth in this place as also before in the sixte of this Gospell and the 1. verse. But here more couertly is the shadow of their workes and deedes, which were altogether to outward ostentation, sette as flatte opposit against the studie and endeauour of Godlinesse, & good life, their workes being not workes indeede, but shewes and semblances of good

deedes, ſhadowes, without ſubſtance, clouds without raine, leaues without fruite being wholy fed as it were with the froth and fogge of vaineglorie, and puffe of mans praiſe: for the ſincere worke of God would neuer be delighted ſo with the bubbles of vanities, wherwith all deepe diſſemblers & hollowharted Hypocrites are carried a way, as it were with full force and ſwifte ſtreames. And here is not only reprehended the Ambition in theſe Scribes and Phariſes, with the which they were much tainted and infected; But when as our Sauiour had vtterly condemned the breach of the lawe of God in their whole life and conuerſation, leaſt they ſhould obiect and alledge for their excuſe as a buckler or defence their fained holineſſe, by a Preoccupation he preuenting them anſwereth: that they are but triffles, traſhe, and trumperie, yea and verie vanitie, of which they doe boaſt and bragge, meere oſtentation raigning, and ruling in them; whereas If their holineſſe were ſincere, they would not ſeeke for the rewarde and regarde of mortall men: for as the Poet ſaith, *Ipſa quidem virtus ſibimet pulcherrima merces*: and if they would needes gape after

er guerdon; then they ſhould haue aimed
t the praiſe of the Lord God himſelfe,
nd the price of the kingedome of hea-
en; for as our Sauiour ſaith in the Goſpell
No man can ſerue two Maſters. So that vn-
oſſible it is both to pleaſe God, and pleaſe
nen. And therefore *Paule* he ſaith, *that*
e could not be the faithfull ſeruant of God,
he were ἀνθρωπάρεσκος a menpleaſer, that is
uch an one as ſought by all meanſe poſſi-
le the praiſe and commendation of men.
Herein therefore theſe Scribes and Phari-
es approued themſelues to be notable
Hypocrits, and notoriouſly ambitious,
when they thus hunted and hauked af-
er the peoples applauſe verie popularly, al
hough their actions were tipped and
coulered neuer ſo much with the ſhew of
obedience to the Law of God. For as the
ſame Apoſtle 1. *Tim.* 1. 5. *The ende of the*
commandement is loue out of a pure hart, and
of a good Conſcience and faith vnfained, which
loue as ſaith the ſame Apoſtle 1. *Cor.* 13.
boaſteth not it ſelfe, nor is not puffed vp: which
two metaphores of the Apoſtle in that
place are diligently of vs to be obſerued
as firſt περπερευεται here only founde in the
whole new teſtament, as alſo of *Tullie lib.* 1

Ep.

Ep. 12. Ad *Atti.* As also of *Petrus Alexandrinus*, *Martyr*, but sildome or neuer els where, which signifieth as much as *Petrus Balsamus* expoundeth it as ἀλαλάζει or is as much as κόλακεύει, for as *Clemens* in the thirde booke of his *Pedagogie* and *Basile* in his contracted definitions περιπερεία ὁ κολακεύω definition 49. But not as some interpret the same, in my opinion *Perperã agit*, who thinke the greeke word to be drawne from the Latine, περιπερεύω a *Perperam* verie strangly drawing the fountaine as it were from the Riuer, when as the same is nothing els but a *Metaphore* drawne from clawbackes and flatterers, who did nothing but faune and flatter and fleere in the faces of them with whom they would insinuate themselues, as did these Scribes and Pharises by setting to saile as it were all there good workes in the opẽ sight of the people, thereby to win vnto themselues the tearme and title of holinesse, integritie, and innocencie of life. As did also *Abimeleke*, as it is in the ninth of the Iudges, the Sonne of Gedeon or Ierubaall, when he by the meanes of his Mothers brethren, and with all the famely of his mothers Father, allured the men

men of *Sechem* by faire & flattering words to cõdiscend vnto his ambitious purpose, whereby he vsurped the gouerment ouer them being but the sonne of a handmaide and a bramble indeede, as *Ioathan* calleth him, yet presumptuously boasteth himselfe as much of his shadow, as either the vine, oliue, or figge trees, yea or the tallest *Cedar* in *Lybanon*. So did *Iob* when he to enueigle *Abner*, tooke him a side in the gate, seeming to speake with him peaceably, but minding to murther him as he did 2: *Sam.* 3.27. And lastly, so did *Absolon*, when he vsed such affabilitie, adulation, and popular practises, and proceedinges, when as he ambitiously by aspiring, affected his fathers crowne & kingdome, when as he vsed these and such like words vnto the people, and did steale away the hartes of all the men of Israell, doing them obedience, putting forth his hand vnto them, and kissing them saying. *O that I were made Iudge in the Lande, that euerie man that hath any matter of controuersie might come to me, that I might do him iustice. Sam.* 15. The other is a Metaphore taken from the heathen Sacrifices which the offerers were wont to puffe

and

and blowe vp artificially, to make them seeme fatte and goodly, hereby to gette the good name of deuoute and holy Sacrifices, in which sence *Aristotle* vseth the same word in the first *Chap.* of his *Ethic.* as the Scribes and Pharises did puffe and blowe vp their workes, to make thē seeme glorious and goodly vnto men, seeming to be the Sacrifices of Abell, fat, and frutefull, and pleasant in the sight of God, but being indeede the offeringes, of *Cain*, irkesome, lothsom, and stincking, in the nostrels of the Lord & like vnto those woorts, which made pottage for the children of the Prophets mentioned 2. King. 4. which seemed to be holesome hearbs, but indeed venomus weedes, like vnto a wild vine, and lastly like to *Ionas* his gourde, which seemed to be so spreading & sprouting, as that it would shroude and shadow him from the fainting heate of the sunne, but was indeede of noe continuance, soone growne, & soone gon, soone ripe & soone rotten, vanishing and withering away in one night *Ionas.* 4. But how proue we that these Scribes and Pharisies did all their workes to be seene of men? euen the same is euidēte by manie and manifest

places

places of the Scripture, ſo that he that ſhall doubt thereof, ſhall ſeeme to doute whither it be light at noone day. As our Sauiour in the 6. of *Math.* here and els where teſtifieth, who did not only ſee their outwarde deeds as an eie witnes thereof, & being conuerſant among them, but did alſo know their inward hartes, being the ſearcher of the reines, *ſaying they gaue their almes before men, to be ſeene and praiſed of men, and cauſed a trumpet to be blowne before them, like Hypocrites in their ſinagogues and in the ſtreets.* And againe, when they ſtoode praying in their ſinagogues and in the corners of the ſtreets to be behoulden of men, vſing Polulogies and Battologies that is vaine repetions, & much babblings, for which as our Sauiour here telleth, they had the guerdon and reward they liked and looked for, that is the vaine praiſe and commendation of the common people. Moreouer when they faſted, they like Hypocrites looked ſowerly, and diſfigured their countenance, that they might ſeeme vnto men to faſt; euen as the Heyre is ſaid to weepe at the death of his father. As it is in the Prouerb. *Hæredis fictus ſub larua, riſus eſt.* As it appeareth

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in the same chapter. And againe by deuouring widdowes howses vnder a coulour of long prayers, as it is in this Chapter. Further by tithing mint, comming and Annise, and leauing the greater matters of the law vndone, as iudgemēt, Mercie and fidilitie, by making cleane the outside of the cuppes and platters, but within being full of briberie, and excesse. And therefore are likened of our sauiour (and that worthely) to whited tombes, which appeare beautifull outward, but within are full of deade mens boanes, and all filthinesse, they appearing outwardly Righteous before men, but within full of Hypocrisie and iniquitie. So that we see these words most fully confirmed vnto vs, that horrible vice did raigne and rule in those Scribes and pharisies, and noe maruaile, for a learned writer saith. *Vt quemadmodum, semper in Cerimoniis, magis sunt operosi Hypocritæ, quam qui solidam rerum substantiam tenent: Ita factum est, vt qui a vera pietate discesserant longe plus ostentationis sibi asciuerant quam qui fideles* for as *Diogenes Laertius* saith, as the Grecian horse did therefore deceaue the after wise Troians, because it came in forme

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of *Minerua*, and as *Lysimachus* preuailed more by his foxes pelt then by his Lions skin, and lastly as *Pirrhus* was wonte to say, that he won more by his Orators policie then by the power of his armie. Crocodiles neuer hurting more then when they weepe most, *Syrenes* neuer harming more then when they singe sweetest Serpentes, no where rather lurking then where the grasse is greenest. So the diuell neuer destroyeth more soules, then when he taketh vpon him an Angell of light. So Hypocrites neuer worse, neuer more vile and vitious, then when they put vpon them the visoure of vertue. And lastly so these Scribes, and Pharisies then were indeede rauening woules, when they did put on sheepes clothing. So that it is most true which *Salomon* saith in the *Prouerbs The wicked man when he counterfaiteth him selfe good, then is worst of all*, whereupon *Austin* saith on the 63. *Psalm. Simulata æquitas non est æquitas sed duplex iniquitas, quia iniquitas est & simulatio.* Wherefore and if there be any such among vs, men pleasers, vaine glorious ambitious, and such like as these Scribes and Pharises were, let them remember that

that all those woes denounced of our Sauiour in this *Chap.* and in manie other places of the Gospell against these Hypocrites, are not denounced in vaine. But let them remember what our Sauiour also saieth. *That except our righteousnesse exceed the righteousnsse of the* Scribes *and* Pharisies *ye shal neuer enter into the Kingdome of Heauẽ*, & that which *Paule* affirmeth 1. *Gal.* 11. *That those that are* ἀνθρωπάρεσκοι *that is mẽ pleasers cannot please God, nor be the seruants of God.* But much more the Lord will punish the ministers of his word in this wise offending, whose words without workes are θαύματα ἢ τραύματα wounders and woũds who when they ought to be light, are darkenesse, when salte vnsauerie, and lastly when they ought to be guides, had neede to be guided, and gouerned themselues, who as they vse not their handes whẽ they doe no good indeede, although they doe as Iuglers doe, shew knackes of Legerdemaine, seeming to do those feates which they doe not, by casting a mist before mens eies; so that it were noe matter at all if they were toungtied, & had there lippes glued together, sith they doe more hurte by their speaking, then they

they could doe by their ſilence. *Non enim ita incident animæ verba, vt opera,* as *Chriſoſtome Hom.* 30. *in* Acts *Apoſt. Cap.* 14: *quoniam ſi habueris, non ſolum non proderis loquendo, ſed etiam plus oberis vtilius fuerit tacere; quid ita? quia ſic mihi proponis opus vt ſi eſſet ἀδύνατον.* Inſomuch that the people might verie well put their Paſtour to rebuke, in replying againſt him and ſaying with the Poet. *Quid verba audiam cum facta videam?* And againe with *Tullie* in another place in the ſame ſence. *Quorſum perſuadere nobis conaris, quod tibi probare non vis?* So that we ſee, that this vntowardneſſe & perverſenes of the miniſterie in not putting in practiſe that which they know, maketh this bleſſing of the Goſpell oftentimes but halfe a bleſſing, this grace but halfe a grace, this light noe light at all, and I pray God they make it not a darkeneſſe, yea this bleſſing noe bleſſing, this grace noe grace, this light noe light at all, and I praye God we make it not a curſe in the end, & extreame darkeneſſe worſe thē that of Egipte. How often hath the Lord God commanded in the Law by the mouth of *Moyſes* his greate Prophet, that his Preiſtes

ſhould be holy as is in the, 19. *Exod.* Let the preiſtes which come vnto the Lord be ſanctified, leaſt that the Lord forſake them. And when they come to the Alter of the Holy, let them not bring vpon them the offence leaſt they die againe *Leuitic.* 21. That man in whom there ſhall be found any ſpot or fault, he ſhall not come to offer any gifts vnto God. And therefore the purging of woundes began firſt at the Preiſts *Eſay.* 1. So likewiſe in purging and correcting all ſorts of men, firſt the purgation ought to beginne with them as it is writen in the Prophet *Ezechiell. Firſt beginne with the Sanctuarie.* For as the *Pſalm.* ſaith *Holineſſe becommeth my houſe for euer.* For when as in the Sacrifices the Preiſt had for his ſhare the bracelet that couereth the harte as *Origen* writeth, ſignifying thereby that he ſhould be a man of councell, who had alſo allotted vnto him the right ſhoulder and the tongue, in token that he ſhould be prompt and readie to good workes, and eloquence to declare the Lawe of God, beſides hauing one his breaſt a tablet, wherein was embrodered with letters of gould *Vrim* and *Thummim*

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in token that he ſhould be a man both perfect in life, and plenteous alſo in the trueth of the Lord, twelue ſtones being ſette in the ſame tablet, and therein engrauẽ the names of the twelue tribes of the people, that he might euermore haue thẽ in remembrance, the skirts & hemmes of his robes being hunge with belles of gould and pomegranets, in ſigne that his life ſhould giue forth a greate ſound and good ſauor all abroade, and that his voice ſhould ring and be hard a loude among the People, and therefore alſo the Lord requireth *Leuit* 21. *That noe preiſt ſhould be maimed or deformed but whole and ſounde*. Vpon which place *Theoderite* hath theſe wordes in his thirtie queſtion *A ſacris arcentur corpore vitiati* (ſaith he) *vt per affectiones non ſponte ſuſceptas, ea quæ a voluntate proficiſci debent prohiberentur. Oculorum enim occæcatio inopiam cognoſcendi ſignificat, auris amputatio in obedientiam, naris ablatio facultatis diſcernendi, priuationem, manus abſciſſio in agendo ſocordiam, atque ita in reliquis*. Hereby ſignifying that he cannot be a perfect miniſter that faulteth or faileth in any anie one of theſe deuties, not

so much standing vpon the deformites of the bodie, as respecting the giftes of the minde, which he hereby signifieth and insinuateth, as also is meante by the vnblemished sacrifices, that were required which also the verie Heathen did regarde, especially both in their Priests and offerings, for as *Ieremie*. *Ad Fabiolam* saith *Corporis Vitia ad animum referuntur, Ideoque talibus præditos corporibus ad rem Diuinam Esse ineptos.* Besides this, how often hath our Sauiour commanded his Disciples in the Gospell as concerning good life, and godly couersation? How often also hath *Paule* giuen the same to *Tymothie* in charge? As the other Apostles to other Pastours and Teachers of the word. All which of the Preists in the lawe, of the Disciples in the Gospell, doe as well concerne vs as them, as being spoken to all alike. As that in the Tim. 1. 5. καθαραν καρδιαν συνειδησιν αγαθην πιστιν ανυποκριτον, *That is a pure harte a good conscience and vnfained.* For as he describeth a minister, in the third Chap: of the same Epist He must be Ανεπιλημπτον ὑ φαλεις σώφρονα, μὴ παροι-
νον μὴ πλήκτην μὴ αἰσχροκερδῆ, ἀλλα ἐπιεικη ἄμα-
χον

καὶ ἀφιλάργυρος, and as the Apoſtle requireth in a *Deacon*, and therefore much more in a Biſhop: μὴ δίλογος μὴ διάλογος ἀλλὰ εἰπίστομος, And as he requireth in the fourth Chapter. That he haue a good report of thoſe that are without, leaſt they fall into the rebuke, and ſnare of the diuell, and in the ſame chapter, That he be vnto them that beleeue, an example in word, in conuerſation in loue, in ſpirit, in faith, and in purenes as *Peter*, in the 1. 5. 3 τύποι γινόμενοι τῆς ποιμνίου that is as tipes, patternes, preſidents and examples vnto your flockes, of which the Lord hath made you ouerſeers as *Paule* againe laſtly warneth vs in the ſame fourth Chapter laſt verſe: *Take heede vnto thy ſelfe and vnto thy doctrine, for in ſo doing thou ſhalt ſaue thy ſelfe, and thoſe that heare thee, leaſt that preaching vnto other thou thy ſelfe become a reprobate* 1. *Cor.* 19. laſt verſe. So that hereby we are all to learne what is our dutie, that take vpon vs to preach the word of God vnto others, that we our ſelues firſt giue example of good workes, who as we call others, we our ſelues may firſt leade and ſhewe the way to o-

thers and be deafe our ſelues whoe ſhould giue good example, and if we bid others goe and we our ſelues ſtand ſtill, and if we pipe and ſing to others and we our ſelues be not delighted therewith, what doe we els but moke God & condeme them? for as the Poet ſaith, *Turpe eſt Doctori cum culpa redarguit ipſum*, and as another ſaith *Quid didiciſſe viam prodeſt quia pergere nolis? Turpior ignaro factus es ipſe ſciens.* But lette ſuch looſe and diſſolute miniſters remember that *Agens Theologia* contrarie to Ariſtotles opinion of felicitie as ſaith, *Barnarcinus Ochinus. Tanto maior eſt contemplante quantum domina ſeruæ, etuiua fides mortuæ anticellit dialogue* 2.20. Better is he that hath actiue thé hethat hath contemplatiue Diuinitie, & let them remember that which *Auſtin* ſaith to their ſhame *venit indoctum vulgus et. rapit calum.* The common people winning away as it were by violence the Kingdome of Heauen from them, being like Aſtronomers and Starregaſers which alwaies are pointing at it, but neuer poſſeſſe it, or ſette foote in it: and being in the pulpitte as one a ſtage bearing the partes

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and taking vpon them the persons of good men, but afterwardes become their owne men againe, when as, Christ saith in the eight of Iohn, *if ye would abide in this my saying, then should ye be truely my disciples*, which our Sauiour speaketh to all in generall, and therefore much more vnto the ministrer it was the saying of Prophaine *Protagoræs* in the Pagane *Plato*, herein agreing with mischeivous *Machiuell: he is as a madde man that cannot counterfaite Iustice*, but contrarie wise godly *Paule* he saith. *That the wrath of the Lord is reueiled from Heauen vpon all them that hould the trueth of God in vniustice.* Let all Preachers therefore imitate the patriarch Iacob, in taking vnto them both *Lea* and *Rachel* that is both life and learning, manners and knowledge, science and conscience together that I may vse the *Allegorie* of a Iewish Rabbie: who likneth Action vnto *Lea* and contemplation to *Rachel Lea* seeming to be deformed or rather not so well fauoured in comparison to *Rachel*, which was most beautifull; workes and deedes more harde and laborious then

bare ſpeculation, when as they doe other wiſe, they ſhall ſhew themſelues like vnto *Iacobs* wiues maides *Biltha* and *Zilpha*: Who did bring forth children, which were free they themſelues being bound, and likewiſe being themſelues moſt ſinnefull children of God, did make others good and Godly themſelues continuing badde and wicked. But would to God they would call to mind whenſoeuer they goe aboute to reprehende and reproue the ſinnes of the people, that which the Heathen *Tullie* hath in his thirde of his *Tuſculan*. *Eſt propruim ſtultitiæ aliorum vitia cernere & obliuiſci ſuorum*. And againe in an other place *Omni vitio carere debet is qui in alium paratus eſt diſcere*. And would they would remember that which they reade of that famous Lawgiuer *Licurgus* who gaue noe lawes but thoſe which he firſt practiſed himſelfe. They may happelie deceaue the ignorant and ſimple people who as Horace ſaieth 1. *lib. Epiſt. Vertutem verba eſſe putant vt ligna lucum*. But beloued, the Lord

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is not mocked, who is the ſearcher of the Hartes, and reines. And is not as *Mercurie* to whome onelie tongues are offered and ſacrificed, but requireth all both inward and outward partes, and powers, yea holy man perfect and abſolute in euerie good worke, whoſe ſacrifice is a ſorrowfull ſoule and a contrite harte, whoſe worſhip conſiſteth in ſpirit and trueth, and whoſe offeringes are the fruites of the ſpirite euen all diuine vertues whatſoeuer: wherefore *Cyprian* ſaieth verie well in this behalfe. *Vt Muſici cor cum chordis ita miniſtri mens cum monitionibus conueniret.* Which cannot be when their practiſe and their Preaching their doctrine and their deedes, their wordes and their workes agree not together, for as a learned writer ſaieth ὡς πολυπονία ἐκ ὀξὶ φίλογυμναστία ἐδὲ πολυμαθεία φιλοσοφία ἔτως ἐμὲν ὀξὶ διωφεια διολόγια, ſuch lude miniſters therefore are like vnto midwiues, who healpe other to bringe forth, but doe not bring forth them ſelues, who as *Socrates*, ſaieth in the perſonne of a Philoſopher in *Plato* his *Thetietus* likning himſelfe to a midwife,

midwife, but in his doing more then a midwife that I may vse his words

Διαφερει δε τωτε ανδρας αλλα μη γυναικας μονον ηι ευεσθαι, ηι ταυτας ψυχας αυτων τικτουσας επισκοπειν, αλλα τα σωματα

Euen the Miniſters of the word of God ſhould ſhew themſelues more then midwiues, in bringing forth alſo themſelues as theire function is a greate deale more honorable, in that they are as it were midwiues not only to weomen but alſo to men and weomen, & in that they haue not a charge of their bodies but the cure and care of their ſoules: and as Midwiues to diſcerne the moone calfe from the perfect fruite of weomen ſo Preachers ſhould not bring forth moone calues: yea and they maie be likned againe to the crowe which *Noe* ſente out of the Arke which was blacke, vncleane, delighting to light and reſt on filthie and lothſome places, and feede on carrion carcaſes, ſo they blacked with ill fame, vncleane in life and couerſation, and deſiring the filthie corruption of the world; the crowe being greedie, Rauenous, abhorring the companie of mẽ; So they couetous, ſeruing their belly, ſequeſtring them

ſelues

ſelues ſrom the true Church by their wicked workes; whereas contrariewiſe good Preachers irreprehenſible in life, doing that which is good, not forſaking the godly and Godlineſſe, but comming with an Oliue branche in their mouth which is the word of grace, and practiſing the ſame according to their teaching, which is ſignified by the greene leaues of the ſame *Math*. 23. Are altogether like vnto the Doue. It was noe merueile (beloued) that the Aunciente Lawgiuers would haue their Preiſtes abſtaine from, a dogge and a goate moſt noiſome but eſpecially from a goate, and whie? becauſe as Plutarch anſwereth, making it a Probleme in his third Probleme becauſe the people alwaies abhorred the ſame as the moſt luxurious, ill ſauouring and infectious beaſt, as being moſt commonly diſeaſed with the *Epilepſie* or falling ſickeneſſe, ſo that they which taſted and touched the ſame beaſt were oftentimes infected with the ſame diſeaſe as likewiſe the Lord in Leuitic. Commandeth his Preiſtes to abſteine from the like vncleane thinges, by which

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is signified the puritie of life, and integritie of manners, that ought to be in the Ministers. But let all deepe dissemblres and hollow harted Hypocrites acknowledge that to be true, as it is most certaine although a Pagane spake it that *Tullie* hath in one of his Epist. *Quam non est facilis virtus, quam vero difficilis eius diuturna simulatio?* Seeing that as our Sauiour saieth in the Gospell. *There is nothing hid that shall not be opened nor nothing secret that shall not be reueiled.* In that last *Epiphany* and day of manifestation when as euerie Hypocrite shall be made as naked as *Æsops* crowe without his visour of vertue cloake of honestie, and colour of holinesse by which they haue deceaued so longe the simplier sorte, whose senses they do so be witche captiuate & intoxicate, like vnto the *Iguis fatuus* with the glimpse therof carried headlõg to their destructiõ by foolishly following the same they know not whither. Euerie Phisition of the bodie Hyppocrates was wonte to say ἀγνως ϗ ὁσιως πίρησω ϗ τ βίον ϗ τεχνην ε μὴν. That they may say at the last with the Apostle *Paule* in the fourth of the second to *Timot.* When they

they are departing out of this life, as he did. *I haue fought a good fight and haue finiſhed my courſe, I haue kepte the faith &c.* Yea they ought to be ſuch ſcholemaſters to the vnlearned people as *Theodoſius* the Emperour required to his children, that is as well Φιλόθεοι as Φιλόσοφοι. And as this is requiſite & neceſſarie eſpecially in miniſters, as comming neareſt in calling and condition to theſe Scribes and Phariſies, whome we haue in hand; euen ſo doe theſe wordes of which we doe now entreate, concerne as well all others of what degree ſtate and place ſoeuer they be in Church or commnon wealth, euen all of anie age, ſexe, or ſorte, highe or low, rich, poore, young and ould, one with another. So that whoſoeuer ſhall doe anie good workes outwardlie to be ſeene of men, thereby to gette prayse and commendation of the people, and not for Gods cauſe with a ſingle harte, a ſincere, conſcience, and faith vnfained, doe nothing at all exceede in righteouſneſſe theſe Scribes and Phariſes, but ſhew themſelues to be their deueliſh Diſciples, full of Hypocriſie, fraught with ambition, and deepe

deepe in dissimulation. As for example the Papists who for their resemblãce herein may rightly be called Romish Pharisies whose doctrine as it is nothing els but heresie so their life is nothing els but the leauẽ of these Iewish Leuites, their holines Hypocrisie, their deuotion dissimulation their Godlinesse, vaine glorie, their Zeale superstition, their prayer πολυλογία, their Sacrifices sacriledge, there chastitie vncleannes, their worshipping Idolatrie, their blessinges Blasphemie, their pilgrimages pillinges,and powlinges of the people,their Purgatorie Purging of other mẽs purses,there fasting feasting their almesse deedes all misdeedes. To conclude their whol religiõ being nothing els but a masse of sollem ceremonies consisting altogether in shewes and semblances,not soundnesse,in fantasies not in ueritie, and in circumstances, not in substance: all this appeareth to be most true when as these Scribes and pharises their workes are altogether outwarde, consisting in externall pompe and pride,in glorie, and goodly apparaile infine and costly linnen, and in all glittering glosse and glorie that may be

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in the world euen as the whore of Babilō is diſcribed in the Reuelation, in vanitie of veſtments in copes & corporaſſes, albes and amiſſes, in palles and purples, and ſuch like trifles, their prayer being nothing els but lipp labour, in murmuring and muttering manie creeds, Paternoſters, and Aue Maries, in bleſſing & beading, in kneelinge and knocking, in beating their breaſts, in groueling on the ground, in houlding vp their hands, in lifting vp their eies to heauen, like the proude Phariſie in the Goſpell, the ſame being in the tongue not in trueth, in voice not in ſpirit, in externall crying and calling, in bellowing and bawling in ſorrowing and ſighing, in greiues & growning frō the face outward but without remorſe of conſciēce, Heauineſſe of heart, contrition of minde, and cōuerſiō of ſoule: their baptiſme ſtāding of water, creame, oile, ſalt, ſpittle, ſneuill, and ſuch like filthie ſlauerings, and yet thoſe ſo neceſſary, as they dare be bold to ſay blockiſly & blaſphemouſly; without the which Saluation cannot be obtained. The Sacrament of the ſupper they make as it were a maske or mummerie by their maſſinge,

massing, yea they vse it as heathenish Sacrifice by their manifest Idolatrie, yea like a plaie or pageant by their goulden shewes by their bendinges aud bowinges, mocking and mowinges, windinges and turninges, and such like vnseemly gesture, by their adoration, eleuation, and exaltation: the shameless shaueling that celebrateth this Sacrifice or rather committeth this sacriledge not without most horrible blasphemie, dealeth with the baked God which they call an host, euen as a cat doth with a mouse, who after they haue dalied with it, dādled it towsed, & tossed it two & fro vpward and downeward, forward and backward, at the last, the iest turning into earnest, he choppeth it vp at one bitte flesh, bloud, bones and all. To conclude their whole religion consisteth of nothing els, but of raggs and reliques, ringing and singing, censing and sancting, shauing and shriuing, thereby shragging the purses of the poore people, and all this in shew of sanctimonie and sinceritie, and being indeede nothnig els but deceite & dissembling, And lastly in those their goodlie deedes of Charitie, which carrie the greatest

teſt ſhew of good workes, when as they build Churches erect monaſteries, found collegies, Hoſpitalls. Frieries, and nunneries, and other Religious howſes, where by, they indeauour to merite their Saluation, and get wordly commendation, to be hallowed in heauen of God, and honored in earth of men, what doe they els but ſhew themſelues to be Hypocriticall and Phariſiecall diſſemblers? and what are thoſe their good deedes anie thing els but *Splendida peccata* being without faith, ſeeing that as the Apoſtle ſaith: *what ſoeuer is not of faith is ſinne*, for all their good intent: for although as *Auſtin* ſaith *Intentio facit opus bonum*, yet muſt we take therewithall that, which followeth after *Sed fides dirigit intentionem*. For as the ſame Apoſtle ſaith in another place. *Without faith it is vnpoſſible to pleaſe God*. So that for all their greate coſts and charges thus vaineglorioufly beſtowed, howſoeuer perhappes praiſe worthie before men, yet without regard and guerdon before God, they may be likened to the woman which had the bloodie flixe mẽtioned in the Goſpell, who had ſpent all her ſubſtance and

beſtowed all her goods vpon Phiſitions, for remedie of her diſeaſe, but could not be healed orhealped of anie and noe marueile, ſeeing that the beſt workes that anie regenerat man in the world can doe with the liuelieſt faith, the ſtrongeſt hope, with the colourableſt intente, and to the beſt ende that may be, can not purchaſe anie ſparke of grace or droppe of mercie by deſerte, at the hands of God; for as our Sauiour ſaith in the Goſpell. *When we haue doune all that we can, yet are we vnprofitable ſeruants.* What then ſhall be come of thoſe glorious workes of the Papiſts, which they bouldly affirme to merite, being died and tincte in the precious bloud of our Sauiour Chriſt, and therefore muſt needes be acceptable and gratious in the ſight of God? euen they ſhalbe in accompt vnto the Lord, as was *Ieſabell* vnto *Iehu*, who although ſhee cleared her eyes and painted her face with ruddie coullours and other pleaſant hewes, thereby to ſeeme faire to eſcape the furie of *Iehu*, yet for all that did he according to the commandment of God perfourme the

Iudgement

Iudgement of the Lord vpon her, with out anie regard of her beautie, or anie other respect whatsoeuer. But to leaue the Papists and to come neare ourselues here present, if anie shall in this congregation vse to frequent diuine seruice and sermons, seeming to be a zealous Professour of the Religion now sette vppe by publike Authoritie, for feare of incurring the daunger of the Lawe prouided in this behalfe, or els to be well esteemed of, and deemed of his neighboures as an ordinarie liuer, and ordinarie professour in the towne and parish where he dwelleth, and not for the truthes sake, as a faithfull Christian and his conscience cause; verily he is nothing els but a carnall gospeller, and a time seruer, nothing at all differing in this, from the dissembling Pharisies and Hypocriticall papists in dallying with God, and making a mocke of his word, then the which their can be no wickednesse worse, noe sinne more hainous nor noe vice more odious in the sight of God; for as *Tully* saith in the first of offices, *Totius Iustitiæ nulla pars capitalior est, quam earum qui tum quum*

maxime fallunt id agunt vt viri boni eſſe videantur. In conſideration of which diſſembling nature and deceitfull minde of man in generall, *Seneca* he crieth out in his *Hippolitus*, in the perſon of *Theſeus* which may alſo be truely verified of this our dowbling and coulourable age. *O uita fallax, abditos ſenſus geris, animiſque pulchram turbidis faciem induis, pudor impudentem calat, audacem quies, pietas nefandum, vera fallaces produnt, ſimulantque molles dura*. For of what degree eſtate and order of men in this time may not that of *Homer* be truely ſayd? Ἐσθλ᾽ ἀγορεύοντες κακὰ δὲ φρέσι That is as *Chytreus* Tranſlateth theſe words *Qui bona dicebant animis & praua ſtruebant Who ſpeake roſes but ſauour of wormewoode.* Their words being ſweeter then honie, ſofter then butter, ſmoother then oile, but hauing warre in their hartes; hauing a ſhew of godlineſſe & a ſemblance of zeale in outward profeſſion, and deuotion, but vtterly denying the power thereof in their life and conuerſation. But let all ſuch in this behalfe follow the good & holeſome counſell of a heathen Philoſopher euen *Plato* in his Epiſt. to *Dion* βυσσοδομευον, φαίρε τοῦδεῖ εἶ) ἡμᾶς γινεσθαι ἐπὶ ἐσμὲν τοὶ ὄντοι οἷοιπερ φαμεν For

as

as *Tullie* saith in his second booke *De natura Deorum* of the worshippers of the heathen Gods, much more may it be said of the seruice of the only true and euerlasting God: *Cultus Deorum est optimus, idemque castissimus atque sanctissimus, Plenissimusque pietatis vt eas semper pura, integra incorrupta & mente & voce veneremur.* And as our sauiour himselfe saith in the fourth of *Iohn*, *God is a spirite and they that worship him must worship him in spirite and trueth*. And as he saith in another place *not euerie one that saith vnto me Lord, Lord, shall enter into the kingedome of heauē but he that doth the will of my father which is in heauen.* And thus much for these words which I haue reade vnto you.

FINIS.

collated & perfect

(A1 is a cancelled title described in Sale 1270.
This copy has been compared with the museum copy and is identical)

H. H. Bernard Quaritch
E.M.D

Lot 1924 Sotheby's 7th April 1927
Britwell Sale